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GOSPEL

MATTHEW,

TRANSLATED FROM THE ORIGINAL GREEK

AND FROM THE CHRONOLOGICAL CHANGES

HON. EMANUEL SWEDENBORG,

BY THE REV. J. CLOWE, M.A.

1810







THE  
**GOSPEL**  
ACCORDING TO  
**MATTHEW,**  
TRANSLATED FROM THE ORIGINAL GREEK,

AND ILLUSTRATED BY  
*Extracts from the Theological Writings*  
OF  
*THAT EMINENT SERVANT OF THE LORD,*  
THE  
**HON. EMANUEL SWEDENBORG,**

TOGETHER WITH  
*NOTES AND OBSERVATIONS OF THE TRANSLATOR,*  
ANNEXED TO EACH CHAPTER.

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BY THE REV. J. CLOWES, M. A.  
Rector of St. John's Church, Manchester, and late Fellow of Trinity  
College, Cambridge.

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THE SECOND EDITION.

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*Whoso readeth, let him understand.* MATT. xxiv. 15.  
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GOSPEL

MATTHEW

TRANSLATED FROM THE ORIGINAL GREEK

AND ILLUSTRATED BY

Extracts from the Coptic Gospels

THE

BOY, EMANUEL SWEDENBORG

Gift  
Office & Rev. Sister  
Sept. 22, 1931

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## PREFACE.



**T**HE design of the following work is to collect and bring into one point of view, the scattered expositions of the Evangelical History, which are given in the various Theological Writings of that distinguished servant of the Lord, the Honourable Emanuel Swedenborg, and thus to supply the reader with fuller and more decisive proofs of the Divine Original of the sacred pages, and at the same time to conduct him to a clearer and more instructive view of their bright and interesting contents.

The Editor is well aware of the general prejudices, which have heretofore opposed the important testimony of the illustrious author, whose interpretations of the Gospel pages are here intended to be introduced to public notice; but he is aware also of the sources of those prejudices, whilst he observes that they are frequently most violent amongst those, who are least acquainted with their object, and that of the multitudes who unite in the common cry of abuse and invective, there are scarce any who have ever seriously perused the volumes, against which they take the liberty of pouring forth their blind and therefore unwarrantable censure. Nevertheless, all this was perhaps to be expected from the general corruptions of the human heart, so unhappily fallen and separated from its God, and consequently disposed to resort to any subterfuge howsoever groundless, and to

adopt any opinion, howsoever erroneous, rather than listen to that voice of the Eternal Truth, which would awake it out of its sleep of sin and death, to regain again its lost righteousness and life, by a return to the bosom of its CREATOR and SAVIOUR. And it was perhaps still more to be expected from that quarter of the general corruption, where, to the native defilements of polluted and unrighteous love, are added what are commonly called the advantages of a learned education, the splendour of brilliant talents, the accomplishments of classical taste, the dignity of high and lucrative employments, and especially the reputation of all that critical skill and sagacity, which at this day are unhappily regarded as the only keys to unlock, and the only lights to explore, the vast and valuable cabinet of the Divine Wisdom, or WORD OF GOD.

For the mischief is, and a more serious one can hardly be supposed to exist, that “from the beginning of the world (as it is well expressed by a celebrated writer) nothing extraordinary in the way of instruction ever came from GOD, but met with its chief opposition from that which was the reigning wisdom and learning of the time: therefore the ground and reason why the *wise* and *prudent* of every age have less disposition and fitness to receive Divine light and instruction than *babes* and *sucklings*, lies in the nature of things, and will be always as true as when CHRIST said it of the doctrines which He Himself preached to the world\*.”

Nor is there anything unaccountable, or of difficult solution, in this phænomenon, if we suffer our eyes to be opened by the light of the eternal truth of GOD'S MOST HOLY WORD. For whilst men regard the revelation of the MOST HIGH, merely as a *plaything* to amuse their understandings, or as a *riddle* for the trial of their skill of interpretation, or as a *rattle* to sound more loudly and widely the renown of their

\* Law's Letter to the Bishop of London.



critical sagacity; whilst they go therefore to the **WORD** of **GOD** in the same temper and spirit that they apply to the writings of *Hesiod*, of *Homer*, of *Pindar*, &c. &c. without an idea of the superior sanctity of the **HOLY BOOK**, or of any qualification needful for its interpretation, but what is to be derived from Hebrew and Greek Lexicons, or from the labour of learned commentators who have studied it in the same temper and spirit with themselves; and whilst in the perusal of the sacred History, they seek for themselves, not so much the amendment of the heart, the reformation of the life, the removal of corruption, and the recovery of a Divine image and likeness, as to secure the name and reputation of sagacious critics, of eminent theologians, or even of orthodox divines, is it at all to be wondered at, that they should either overlook or mis-interpret the wisdom of the **HOLY BOOK**? For will not its **DIVINE AUTHOR**, as He hath declared by His prophet, “*Answer them according to the multitude of their idols, and set His face against those men, and make them a sign and a proverb, and cut them off from the midst of His people\**?” So true it is, and must ever continue to be, that “*the fear of the LORD is the beginning of wisdom†*,” and that “*He shutteth the eyes of others that they cannot see, and their hearts that they cannot understand‡*,” consequently that none can ever expect to be enlightened with the knowledge of the Eternal Truth stored up in the **WORD** of the **MOST HIGH**, only so far as he regards and pursues the blessed ends for which that **WORD** was dispensed, viz. the improvement of the heart and amendment of the life, by eradicating the corruptions of proud nature, and implanting in their place the evangelical graces and virtues of humble and heavenly innocence, love and charity from the **GREAT INCARNATE GOD**. For

\* Ezech. xiv. 4, 8.

† Psalm cxi. 10.

‡ Isaiah xliv. 18.

was the truth to be discovered to man whilst he is under the dominion of his passions, how plain is it to see that it would only add to his greater condemnation, agreeable to the testimony of the SAVIOUR, where He says, "THIS IS THE CONDEMNATION, *that* " *light is come into the world, and men loved darkness* " *rather than light, because their deeds were evil\**;" and again, " *If ye were blind, ye should have no sin,* " *but now ye say, we see, therefore, your sin remain-* " *eth†.*"

The Editor of the following work thinks it expedient to preface it with the above observations, in order to secure the reader against the mischief to which he is exposed, by reading it in a wrong temper and spirit. For perhaps on no occasion whatsoever are we more in the way of danger, than in the study of books, and especially of those which treat on serious subjects; yet perhaps on no occasion whatsoever is the danger so little suspected and guarded against. We amuse our imagination with reading, and we not unfrequently cherish our vanity in judging, but we too often forget that truth is a *two edged sword*, which will certainly *pierce us through, or divide us asunder*, if we either judge it amiss, or neglect to form our lives according to the tenor of its purities. We forget therefore, that every good book hath more or less in it both of the nature and the effect of the *ark of the God of Israel* of old, of which it is written, that when it was brought into the land of the Philistines, " *the hand of* " *the LORD was against the city with a great de-* " *struction, and He smote the men of the city both* " *small and great‡.*" Such is still, and ever will be, the terrible operation of the eternal truth on the thoughtless and impenitent.

Impressed with the force of these observations, the Editor most earnestly and devoutly entreats the reader,

\* John iii. 19.

† John ix. 41.

‡ 1 Sam. v. 9.



for his own sake, instantly to close the following pages and proceed no farther in the perusal, unless he be of an humble, penitent and teachable spirit, sincerely desirous of applying what he reads to the purification of his heart, and reformation of his life, before the **GREAT AND HOLY GOD**. For the grand and principal tendency of the following work is to convince the simple and the sincere, that the **LORD AND SAVIOUR JESUS CHRIST** is the **MOST HIGH** and **ONLY GOD**; and that the book called **THE BIBLE** is His **ETERNAL** and **LIVING WORD**, replenished throughout with His Divine Love and Wisdom in undivided Union; and that through this **LIVING WORD** that **GREAT INCARNATE GOD** gives life everlasting to all those who do the work of repentance, and keep the precepts of love and charity, by departing from sin, believing in **HIM**, and living good lives. To oppose these, or even to make light of this testimony, is to oppose and make light of the testimony of the **ETERNAL TRUTH**, and thus to incur the tremendous sentence denounced by the Divine Giver of that testimony, and still in force against all who reject it, "*It shall be more tolerable for Tyre and Sidon in the day of judgment, than for you\**."

But it may be urged by some, and even by the sincere, — We do not oppose this testimony, so far as it insists on the Divinity of the **REDEEMER**, the sanctity of the Sacred Scriptures, and the necessity of repentance and a good life—we only oppose the testimony of the Swedish Theologian, when he pretends to interpret the Sacred Scriptures according to new laws and rules of his own invention, which were never before heard of in the Christian church, and which tend to introduce a fanciful, visionary, and uncertain mode of expounding the Divine Oracles.

\* Matth. xi. 22.

In reply to this objection the Editor wishes to observe, that the laws and rules of interpreting the Sacred Scriptures, adopted by the Swedish Theologian, are neither *new*, nor of *his own invention*, since, it is plain to see, they were long ago applied in part by the Apostle Paul, who testifies to the *allegorical*, *figurative* and *typical* sense of the Scriptures of the Old Testament \*, which is the same thing that Swedenborg calls their *internal* and *spiritual* sense. And in regard to what is further objected, that this mode of interpretation tends to introduce a fanciful, visionary, and vague exposition of the Holy Records, it may be remarked, that the objection will equally apply against every other mode of interpretation, since there is none but what may be both fanciful, visionary, and vague, unless it be conducted under a serious and enlightened idea of what the WORD OF GOD really *is*, and of what it *contains*.

Here therefore arise the grand questions, the answers to which can alone direct to the right mode of interpreting the Sacred Scriptures, or WORD OF GOD. What is this WORD OF GOD? What are its *contents*? And what its *essential characteristics*, whereby it is distinguished from all other books? For if the WORD OF GOD, according to the sentiments of many of the learned of this day, is to be regarded merely as a history of human events, without reference to any higher sense and meaning: If its *contents* too be thus supposed to be merely human, as they needs must be, if none but human ideas and human transactions are involved in them: If the *characteristics*, therefore, which distinguish THE BIBLE from all other books, are not seen to be Divine characteristics, which they never can be, whilst a Divine meaning, a Divine wisdom, a Divine power, and a Divine life are not ascribed to it: If the speech and language of the

\* See 1 Corinth. x. 1 to 12; Galat. iv. 22 to 31; and the Epistle to the Hebrews throughout.



ALMIGHTY be thus reduced to the level of the speech and language of His creatures, and He who is called INFINITE in deed, be rendered finite in word: In this case we may safely, and even prudently, apply merely human modes of interpretation to the holy volume, and without a charge either of folly or of impiety, may adopt the well-known maxim of a Right Reverend Prelate, and say, "That with the apostles of old, divine inspiration supplied the place of human learning, but with the apostles of modern times, human learning supplies the place of divine inspiration."

But then, on the other hand, if the WORD OF GOD be not a Word of mere history and expressions only, but of *meaning* and of *ideas* also, and if the meaning and ideas of GOD must needs be divine: If the ALMIGHTY has thus been pleased, in His most adorable mercy and wisdom to clothe His Divine meaning and Divine ideas in human language, and to embody them in an historical form, in order to render them at once comprehensible and delightful to His creatures: If therefore the book, which we call THE BIBLE, is that clothed and embodied WORD OF THE MOST HIGH, by which the heavens and the earths and all things therein were originally made\*, and by which human minds are regenerated, and thereby restored to the order of heaven †. If, consequently, the *contents* of this MOST HOLY Book must needs partake of the Divinity of its Author, and consist of all those eternal principles of divine love and wisdom, which first gave birth to the universe, and are the continual mediate causes of its preservation and well-being: If thus the *essential characteristics* of the speech of GOD, as distinguished from the speech of men, are manifestly these, that as the speech of men contains and conveys the ideas of men which are human, so the speech of

\* See Psalm xxxiii. 6; John i. 1, 2. 3; 2 Peter iii. 5.

† See John i. 13; chap. iii. 5; chap. xvii. 17; 1 Pet. i. 23.

GOD contains and conveys the ideas of GOD, which are divine; and, as in the speech of men, if it be grounded in sincerity, is involved the whole of their love and wisdom, thus the whole of their life, so in the speech of GOD is involved the whole of His love and wisdom, and thus the whole of His life. If such be the *substance*, such the *contents*, such the *characteristics* of the WORD OF GOD, then how plain is it to see, that the mode of its interpretation must be adapted accordingly, and that therefore (in agreement with its own repeated testimony) it is not human learning alone but a *divine and heavenly temper*\*; not the spirit of the worldly wise, but of *penitence* and of *prayer*†; not self-derived intelligence, but *heaven-derived wisdom and understanding*‡, which are alone qualified to comprehend the deep and mysterious arcana of the Divine speech and language.

Again, if all rational speech must needs consist of two distinct parts, viz. *meaning* and *expression*, since the expression of speech is not its meaning, but only serves to contain and to convey it, neither is the meaning the expression, but only that which gives birth and life to the expression; and if this must needs also be the case, in a super-eminent manner, with the Divine speech: If the letter, or expression, therefore of the WORD OF GOD be perfectly distinct from its spirit or meaning, yet connected with it as that which contains and conveys is connected with the thing contained and conveyed: If there be thus some secret agreement existing between the expression or letter of the HOLY WORD and the meaning or spirit involved in it and manifested by it; and if this agreement must of necessity be supposed to be constant and invariable, since otherwise it would be impossible to interpret the Divine language according to any fixed determinate rules or laws: then how plain is it to see

\*See Matt. xi. 28. † See Psalm cxix. 18, and throughout.

‡ See Luke xxiv. 45.



further, that the only solid mode of interpretation of the Sacred Scriptures must needs be grounded in the science or knowledge of the agreement existing between the expression and meaning of GOD in His HOLY BOOK, in like manner as the only solid mode of interpreting the speech of man, so as to discover his meaning, is to learn first the sense and force of his language, or what ideas are meant to be conveyed by the terms in which he expresses himself.

Again, if the WORD OF GOD, as was just now hinted, contains His Divine Love and Divine Wisdom in close undivided union; and if these Divine Principles, though united and making one in GOD and His HOLY WORD, are yet perfectly distinct from each other, as goodness and truth, will and understanding, affection and thought, charity and faith, are distinct, and yet intended to make one: If too it be of the utmost importance to man, that those Divine Principles should be seen and apprehended by him both in their union and distinctness, since his salvation depends upon the measure in which they are united in himself, and they cannot be united in himself, until he sees and apprehends them in their distinctness: and if neither the distinctness of those principles could ever have been seen by man, nor their union have been effected in him, unless they had first been marked in the expression, and thus revealed to him in the WORD of the MOST HIGH: then it is still further evident, that it is impossible for any one to attain a just idea of the contents of the Sacred Scriptures, and still more so to interpret them aright, only so far as he respects the distinctness and the union of those two eternal principles which must needs enter into the composition of the speech of GOD, and influence its expression, in like manner as it is absolutely impossible to comprehend fully the meaning of a man, unless *joint* attention be paid to the *affection* and the *thought* which influence his discourse, and are combined in it.

And lastly, if the natural terms and history, in and by which the **WORD OF GOD** is expressed, must needs in many cases present scattered and unconnected ideas, when interpreted only according to their natural or literal sense, whilst yet the spiritual ideas involved in them are connected together in the fullest concord and most perfect beauty of arrangement and order: If the **WORD OF GOD** be thus to appearance rude, discordant, and frequently contradictory in the letter, when yet in its internal spirit and meaning it is altogether polished, harmonious, and in unison with itself: then, who can pretend to interpret faithfully, and to edification, the Divine sense and purpose of the **HOLY BOOK**, unless he be attentive to this circumstance of its composition, and be enlightened at the same time to discern and develope the beautiful arrangement of its interior and spiritual contents, under the apparent vulgarity and dissonance of the letter?

It was in agreement with the above reasonable views of the **WORD OF GOD**, and its sacred contents, that the following expositions of the Gospel History were first given to the world by their enlightened author; and it is under a full persuasion of the truth and importance of those expositions, that they are now presented to the humble and devout reader, as highly conducive to supply him, according to what was above observed, with *fuller and more decisive proofs of the Divine authority of the sacred pages, and at the same time to conduct him to a clearer and more edifying apprehension of their bright and interesting contents.*

*The fuller and more decisive proofs of the Divine authority of the sacred pages* will be found to result principally from these three distinct considerations suggested and confirmed both in the following expositions, and in all the other theological writings of the illustrious author:

First. That every part of the Sacred Scriptures contains an internal and spiritual sense distinct from that



of the letter, and is written according to the doctrine of correspondencies between things spiritual and things natural, agreeable to which doctrine the latter things are applied constantly and uniformly to express the former, this mode of expression being the peculiar and appropriate language of the **GODHEAD**.

Secondly. That it is written also with reference to the Divine and spiritual marriage of the **GOOD** and the **TRUE**, which marriage hath place supremely in the **LORD** Himself, and derivatively in heaven and in the church, and is marked in the **HOLY WORD** throughout by characters the most discriminate and decisive.

Thirdly. That it is written with a view to a connection and harmony of ideas in the internal or spiritual sense, although no such connection and harmony are discoverable in the sense of the letter.

For if it can be made appear (as the Editor humbly trusts it will in the following work), that the evangelical history here treated of, as well as every other part of the **HOLY WORD**, is written throughout in reference to and in agreement with the above three distinct considerations, then the devout reader will not fail to recognize, in such a circumstance, an additional and extraordinary evidence in favour of the Divine origin and authority of the sacred pages. For no human writing, it is plain, has the slightest pretensions to such a singular mode of composition and of design, because no human writer, until instructed by revelation, ever yet conceived the most distant idea either of the above correspondence, or of the above heavenly marriage, or of the above connection of ideas in the spiritual sense, where no such connection appears in the letter. If then these striking characters of distinction are found to concentrate exclusively in the volumes of the **ETERNAL TRUTH**, and to form a line of the most marked discrimination between the Scriptures attributed to the **MOST HIGH**, and those which

bear the stamp of human fabrication and authority, they must needs be allowed to supply at the same time the most convincing and unquestionable evidence of a Divine Original. For how else can we account for the *singular uniformity* in this respect observable amongst the sacred penmen? These writers, it is well known, lived in different ages and places, and in many instances had no sort of communication with each other, and yet they are all agreed in adopting a similar mode of conception and of expression, peculiar to themselves, and such as no other writer in any age or any place had either constructed or devised. For it deserves to be considered, that the above characters of a supernatural and Divine meaning and language may be traced, not only through all the books of Moses and through every psalm, but likewise through all the prophets both greater and lesser, through the four evangelists, and also through the Apocalypse. And further (what is equally wonderful and worthy of attention), unless those several writings be interpreted with a reference to those characters, it is impossible to comprehend their full scope and edifying tendency, or even to reconcile their apparent inconsistencies, apparent contradictions, and apparent futilities, with that Divine and heavenly wisdom in which they originate: whereas, no sooner are they interpreted in reference to those characters, and in agreement with the rules of interpretation thence deduced, than a most luminous, harmonious and important sense and signification is immediately discoverable, which at once reconciles every apparent inconsistency and contradiction, and communicates the highest degree of dignity and of Divinity to what before seemed trifling and insignificant.

The Sacred Scriptures, therefore, according to this view of their distinguishing characteristics, present us with the following curious and interesting facts: I. That more than twenty different writers, living in



ages and places remote from each other, are found to agree in expressing themselves in conformity to certain given laws and rules of speaking and writing, which it was absolutely impossible they could learn from each other. II. That those laws and rules never entered into the thought or imagination of any writer, either ancient or modern, until he discovered them from the compositions of the above writers. III. That those laws and rules involve in them points of most singular wisdom and edification, at once worthy of God to impart, and of the utmost importance to man to comprehend and obey. IV. That unless those laws and rules be seen and applied to the interpretation of the writings which are constructed in agreement with them, it is absolutely impossible for any one to discover the various sublime and instructive truths contained in those writings. V. But that if those laws and rules be seen and applied, out of a real sincere desire to understand the will of the Most High, they are as a golden key to unlock the immense stores of heavenly wisdom, mercy and truth, treasured up in His HOLY WORD.

If then there be one question of more concern to man than another, it is this—Are the above facts true and well grounded? For if they are, then the Sacred Scriptures must be acknowledged to contain in themselves the most decided and indisputable proofs of their Divine original, since it is impossible, on any other idea than that of a Divine agency and inspiration, to account for such a combination of extraordinary and important particulars. And in this case too, the writings of the Swedish Theologian, in which, and in which alone, the above facts are pointed at, and applied to the interpretation of the Holy Records, must be allowed to derive from this circumstance a claim to more than ordinary consideration and respect, since it must be manifest to the most common observer, that in establishing those facts, they tend at

once to exalt, explain, and enforce the Divine Oracles of the Eternal Truth.

But the following expositions are not only conducive to the confirmation of the Divine authority of the sacred pages, but also to their illustration, by *conducting the reader to a clearer and more edifying view of their most holy and heavenly contents.*

It is lamentable to observe in these latter days, how on the one hand the testimony of the Eternal Truth hath been *slighted* and *rejected*, and on the other, how it hath been *misconceived of* and *misunderstood*; and whilst charity sheds perpetual tears over that growing *infidelity* which in so many instances leads to a *denial* of revealed wisdom, she is no less painfully affected by that *mis-interpretation*, which, in instances equally numerous, betrays the unwary into its *perversion* and *falsification*. For what eye of penitence and of piety hath not wept in secret, at noticing some of the generally received doctrinal tenets circulating at this day in the Christian church, and all recommended under the venerable names of scriptural and evangelical? It would perhaps be an endless task, it would certainly be a painful and invidious one, to note each particular ground of mourning and of woe presented on this occasion to the disgusted sight; but some of them, from their pernicious tendencies, are so peculiarly affecting, that it would be criminal not to caution the reader against their malignant poison. Such is the lamentable and awful dogma, which, by dividing the DIVINE BEING into three eternally distinct and separate personalities and ascribing to each a distinct and separate essence, office, and character, hath introduced a dreadful perplexity into the human mind respecting the true and proper object of its worship, and by establishing a speculative Tritheism, hath cast a veil of impenetrable darkness over the bright face of the ONE, ETERNAL, and TRIUNE GOD, so that not a single ray of His Divine Majesty and Splendour can



be transmitted to enlighten the understanding and console the heart of the distressed and distracted worshipper. Such too is that other dogma, in close connection with the former, that redemption consists in the vicarious sacrifice of one person in the Holy Trinity, to appease the wrath, or, as some express it, to satisfy the justice of another Divine Person, or, as it is otherwise expressed by some, to make manifest the extreme malignity of human transgressions against the holy law of an infinitely pure and perfect God. Such likewise is that other pestilential doctrine, by which it is asserted, that man is *justified and saved by faith alone*, and that charity and good works are not to be supposed as the producing causes of that faith, but merely as its manifestations and proofs. Such again is the doctrine of the *imputation of the righteousness and merit of Christ*, whereby salvation is rendered a mere arbitrary act on the part of God, independent alike on the co-operation or non-co-operation of man. And lastly, such is the direful phantasy of *predestination*, by which the freedom of the human will in spiritual concerns is totally annihilated, and whilst man is thus converted into a stock or a stone as to all things appertaining to repentance, regeneration, and consequent salvation, the God of Mercy Himself is changed into a terrible tyrant, foolishly indulgent to some, cruelly and causelessly indignant against others, and odious to all, since it is impossible to love a Being who is capricious, arbitrary, vindictive, and inexorable.

It is in detecting the mistaken ideas and dangerous consequences of the above errors of doctrine, and at the same time in developing the beautiful, grand, convincing and saving forms of the Eternal Truth stored up in its Sacred Repository, that the testimony of the following expositions, as well as of the writings from which they are selected, principally consists. Accordingly it is a fundamental article in the Christian faith presented to view in those writings, and confirmed

by the multiplied and united declarations of the sacred penmen, that GOD is One in Essence and in Person, and that the LORD JESUS CHRIST is that One GOD, Who is at once the Creator, the Redeemer, and the Regenerator of man, containing in Himself the whole Divine Trinity of FATHER, SON, and HOLY SPIRIT, the FATHER being His hidden soul or essence, the SON His manifested form or existence, and the HOLY SPIRIT His Divine energy or operation. By derivation from, and in agreement with this *Corner-Stone* in the spiritual building of the LORD's temple or church, all the other stones that enter into the construction of the sacred edifice, are shown to have their origin, their fitness, and their consistence. REDEMPTION therefore is exhibited as a Divine work, not of one Divine Being to appease another, but of One Divine Being the Creator of the Universe, to satisfy the requirements of His Own infinite and Divine mercy, which could never rest until every requisite and possible exertion had been made to restore His sinful and otherwise lost creatures to the purity, the blessedness, and the stability of that conjunction of life with Himself, from which they were miserably fallen. For this purpose the GOD of Heaven was pleased to appear here upon earth in a body of flesh and blood, because, to effect the redemption of man, and his restoration to the order of heaven from which he had departed, two things were principally necessary, *first*, that the infernal powers of sin and darkness should be combated, overcome, and removed, which could only be effected by an INCARNATE GOD; and *secondly*, that the Divine and heavenly powers of life and light, or, what is the same thing, of goodness and truth, should be made known and brought near to man, which could not have been the case unless the hidden and unmanifested FATHER had descended into the lower sphere of nature, and thus accommodating Himself to the infirmities of His creatures, and supplying them in HIS GLORIFIED HU-



MAN ESSENCE with a medium of approach, had at once invited them to His bosom, and presented them with the necessary means of returning to it.

Having thus established on scriptural and rational ground the Divine Nature of the Christian REDEEMER, His oneness with the ETERNAL FATHER, and the true meaning of that redeeming work which He came to accomplish, the same enlightened scribe proceeds to point out, in its genuine purity, brightness, and simplicity, that doctrine or rule of life, which is necessary to be observed on man's part, in order to conduct him to re-conjunction with his HEAVENLY FATHER, and thus put him in possession of all the blessings and advantages procured for him by the work of redemption. And here the futility of a mere speculative faith and of an imputed righteousness is fully exposed, whilst it is shewn, with all the clearness of a noon-day sun, that nothing can possibly save man, because nothing can lead him to conjunction with his GOD, but a *good life*, and that a good life is a life of charity, of faith, and of good works united. By *charity* is meant that holy principle of love towards GOD and from GOD, which inclines man to respect whatsoever is of GOD in another, as well as in himself, and restrains him from loving or doing what is evil, because all evil is against GOD, and leads to separation from GOD. By *faith* is meant that holy principle of wisdom or truth from GOD, which disposes man to believe in and approach to JESUS CHRIST the incarnate or visible God, in whom dwelleth the invisible, and by or through whom alone the invisible can be either seen or approached. And by *good works* is meant the operation of such *charity* and *faith* in man's life, by virtue whereof he is led to respect the GREAT INCARNATE GOD, His word and kingdom, in every business, employment, and engagement of moral and civil life, and thus to acknowledge in devout humiliation, that all the good which he doeth, or is capable of

doing, is not from himself but from GOD, consequently that all the merit of it belongs properly unto GOD, and not unto himself.

But whereas it is impossible for man thus to shun what is evil, and to love and to do what is good, unless he be convinced that he has the most perfect freedom given him from GOD to do so continually, therefore this liberty of human will is perpetually inculcated in all the writings of our enlightened author, whilst it is demonstrated that without it man would not be a *man*, but a *machine*, and that consequently it is this heaven-born faculty which alone renders him a human being, capable of *co-operating* with his GOD in the great work of his salvation. Nevertheless this wonderful faculty, it is shewn, is not properly of man, but of GOD, and though it *appears* to be of man, since without such *appearance* it could not be exercised by him, yet it for ever remains the sole gift and most merciful communication of the GREAT CREATOR, reserved to every child of Adam even under every possible degree of corruption and disorder.

Such is the general outline of some of the more important doctrines inculcated in the writings, which it is the intention of the present work to bring into public view. But to obtain a clear and distinct idea of all the particular truths which enter into the composition of those doctrines, and which at the same time render them luminous, consistent, harmonious, and edifying beyond any other, it will be necessary for the reader to have recourse to the writings which contain them, and to peruse them with diligence, candour, and in the fear of the MOST HIGH. And if he reads in such a temper and disposition, he may then indulge the reasonable hope, that he will soon be convinced of the vast importance of what he reads, and will give perpetual thanks and praise to the ALMIGHTY for having made so plain the way of salvation in these last days of darkness and of error; by *destroying in*



*His holy mountain the face of the covering cast over all the people, and the veil that is spread over all nations\**: by rolling away the stone which the mis-interpretations of men had laid upon the mouth of the well of the Eternal Truth; by enabling the humble and the penitent to drink again *of the water of life freely*; and by thus fulfilling His own blessed predictions that when the infernal powers of evil and error had filled up their measure of mischief, in *deceiving the nations which are in the four quarters of the earth, and in compassing the camp of the saints about, and the beloved city †*, then should be seen *the great white throne and Him that sat on it ‡*, together with *the holy city New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband*; and then *the tabernacle of God shall be with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, their God§*.

The chief design and purpose of the following work being thus explained, it only remains to make a few observations on its component parts.

And first in regard to *the translation of the Gospel from the original Greek*, the Editor wishes to remark, that he has endeavoured to make it as literal as possible, consistent with the different idioms of the two languages, and therefore the English reader will not be surprized at finding some deviations in this respect from the common version, especially where a regard

\* Isaiah xxv. 7.

† Rev. xx. 9.

‡ Rev. xx. 11.

§ Rev. xxi. 2, 3.

It is strange that it has been so little seen in the Christian world, that the *descent of the New Jerusalem*, and the *LORD'S Second Advent*, are events in connection with each other, and may be considered as one, consequently that as the former event is manifestly to *restore* the earth, or the church, by opening a new dispensation of heavenly truth amongst men, and thus leading mankind to re-conjunction with God, so the latter event must needs be for the same blessed end and purpose, and neither event can have any tendency to *destroy* the earth, according to the common notion of destruction.

to the internal sense made it necessary to adhere closely to the letter of the original. Nevertheless, the Editor must still lament the imperfection of his translation, arising in some cases from the want of English terms to express the Greek ones, and in other cases from the undefined and indistinct sense of the English terms, which on that account are inadequate to express the distinct ideas suggested in the original Greek. As for example; in the original Greek there are *three* distinct terms to express a *net*, and *two* to express a *basket*, whereas in English we have only *one* term to express a net, and *one* to express a basket. So again, in the original Greek there are at least *five* distinct terms to express the communication of thought by speech, and there is every reason to believe that they are all applied to express a distinct meaning in regard to the nature of speech, as arising from the several degrees of affection and thought, in which all speech originates: But in the English tongue, although we have a variety of expressions to denote the communication of thought, such as *saying, speaking, declaring, telling, reporting, &c.* yet all these expressions are undefined in their signification, and therefore incapable of expressing the distinct idea of the degree of affection and thought in which the speech originates. The same observation will apply equally to the terms in the original Greek expressive of *joy, of sorrow, of sickness, repentance,* and of several other ideas as noted in the following Table:

Various expressions to denote the communication of thought by speech.

ῥέω.  
 εἶρω.  
 ἔπω.  
 λέγω.  
 λαλέω.  
 φημί.  
 φράζω.

Various expression to denote command.

προσάσσω.  
 διατάσσω.  
 συντάσσω.



- Various expressions to denote knowledge or knowing. { γινώσκω.  
νοέω.  
συνίημι.
- Various expressions to denote the act of seeing. { εἶδω.  
ὀπτομαι.  
βλέπω.  
θεάομαι.  
θεωρέω.
- Various expressions to denote the sensation of pain or trouble. { ταρασσομαι  
πενθέω.  
κόπτομαι.  
θρηνέω.  
λυπέω.
- Various expressions denoting the sensation of joy or delight. { χαίρω.  
αγαλλιάω.
- Various expressions denoting the passion of anger. { θυμώω.  
οργίζω.
- Various expressions denoting the act of repenting. { μετανοέω.  
μεταμέλομαι.
- Various expressions denoting man, or a human being. { ἄνθρωπος.  
ἄνθρωπος.
- Various expressions denoting excellence. { καλός.  
ἀγαθός.
- Various expressions denoting sickness or infirmity of body. { νόσος.  
μαλᾶκεια.  
ἀσθενεια.  
ἀρρώστημα.
- Various expressions denoting light. { φῶς.  
λύχνος.
- Various expressions denoting sin or transgression. { ἀνομία.  
παράπτωμα.  
ἀμαρτημα.
- Various expressions denoting a person of wisdom or prudence. { σοφός.  
συνετός.  
φρόνιμος.

Various expressions denoting the affection of love or friendship.	{ ἀγαπάω. φιλέω.
Various expressions denoting hell.	{ γέεννα. ᾠδης.
Various expressions denoting nets to catch fish.	{ ἀμφιέλησον. δικτυον. σαγήνη.
Various expressions denoting a servant.	{ δούλος. διάκονος. υπηρέτος.
Various expressions denoting a place of habitation.	{ δῶμα. οἶκια.
Various expressions denoting a gate or door.	{ πύλη. θύρα,
Various expressions denoting clothes or dress.	{ ἱμάτιον. ἱματισμός. ἔνδυμα.
Various expressions denoting a place of burial.	{ τάφος. μνημεῖον.

From the above table, the reader will at once discern the difficulty, not to say the almost impossibility, of finding appropriate English terms to express intelligibly all the distinct ideas, intended to be suggested by the original Greek, especially when it is considered, that we have not yet sufficient light to enable us to discover, in all cases, what those distinct ideas are. Suffice it therefore to observe in general, that wheresoever two expressions occur, of nearly the same signification, one has reference more to the things of the *will*, and the other more to the things of the *understanding*, and if a *third* be adjoined, it usually refers to the conjunction of those principles. But more will be seen on this subject in the Translator's Notes



and Observations, to which the reader is therefore referred for further information.

*Secondly*—in regard to the *Internal Sense in a connected series*, which immediately follows every chapter to which it refers, the Editor is desirous to inform the reader, that it appearing to him of importance that such a connected sense should be given, he endeavoured himself to collect and arrange it, partly from the explications given in the Extracts, and partly from the Author's general doctrine of correspondence, where the Extracts supplied no information. The reader therefore is not bound to receive the whole of that sense on the authority of the enlightened author of the Extracts: Nevertheless, since by far the greater part is selected from the Extracts, and since the remainder is supplied from the laws and rules of correspondence, signification, and representation, made known by the writer of the Extracts, the Editor flatters himself with the hope, that the whole will have its proper weight and influence on the reader's mind and life. Perhaps the Editor ought to apologize to the public, for blending any thing of his own with the expositions of an interpreter so eminently enlightened, and for assuming to himself an office of such considerable responsibility as that of connecting the internal sense of each chapter in a series. But he trusts that a sufficient apology will be found in the general harmony of the whole, and that he cannot justly be charged with having blended anything of *his own*, when it is observed that the tendency of every part is to exalt the LORD'S DIVINE HUMAN [principle], HIS WORD, HIS KINGDOM, and HIS LIFE in man, by leading man into states of humiliation, charity, good works, and thanksgiving, through sincere repentance and self-denial before that GREAT GOD and SAVIOUR.

*Thirdly*—as to what concerns the *Extracts*, &c. which follow the internal sense in a series, the difficulty was to avoid repetition, and at the same time to

omit nothing of importance, and the Editor humbly trusts that he has surmounted this difficulty, by selecting such passages as contain the fullest and clearest expositions of the texts to which they refer, and at the same time by suppressing such others, as could only tend to increase the bulk of the volume, without adding at all to the store of the reader's information. Nevertheless, in a work of such magnitude and extent, it is very possible that some things of importance may have been overlooked, and that some may have been needlessly repeated, in which case the Editor trusts he is willing to confess his fault, and gratefully to acknowledge the kindness which will point it out to him, that it may be corrected in a future edition, if it should ever be called for.

Lastly—of the *Notes* and *Observations*, the Editor has only to observe, that they are not intended to display critical skill, or to make a show of human learning, but principally to note such passages of the evangelical history as have more immediate reference to the *heavenly marriage*, and to that other law according to which the Sacred Scriptures are written throughout, viz. *a connection of ideas in the internal sense, where no such connection appears in the letter*. Some observations also are made on the variety of terms in the original Greek applied to express nearly the same idea, according to what is marked above.

The Editor has now only to recommend the whole of the following work to the **DIVINE BENEDICTION**, with devout prayer that it may answer all the good purposes for which it is given to the public, by opening the eyes of every reader to see, that the **LORD JESUS CHRIST** is the **ONLY GOD** of heaven and earth, and that **HIS HOLY WORD** is the only medium of conjunction with Him, and that He has been graciously pleased at this day mercifully and wonderfully to open that **WORD**, for the instruction, reformation, and re-

generation of the humble and the penitent, who desire earnestly to forsake all the evil of sin, that they may love and serve Him, and become His eternally blessed children. *This is the LORD's doing, it is marvellous in our eyes. This is the day which the LORD hath made we will rejoice and be glad in it. Save now I beseech Thee, O LORD ; O LORD, I beseech thee, send now prosperity\*. Amen.*

\*Psalm cxviii. 23, 24, 25.



*Explanation of the abbreviated Titles of the Works referred  
to in the following Pages.*



*A. C.*—Arcana Cœlestia.

*A. R.* or *Ap. Rev.*—Apocalypse Revealed.

*A. E.* or *Ap. Ex.*—Apocalypsis Explicata.

*C. L.* or *C. S. L.*—The Delights of Wisdom concerning  
Conjugal Love, and the pleasures of Insanity concerning  
Scortatory Love.

*D. L.*—Angelic Wisdom concerning Divine Love.

*D. P.*—Angelic Wisdom concerning Divine Providence

*H. H.*—Treatise concerning Heaven and Hell.

*R. C.*—Religio Christiana, or True Christian Religion.

*S. S.*—Doctrine of the New Jerusalem concerning the  
Sacred Scriptures.

THE  
GOSPEL  
ACCORDING TO  
*MATTHEW.*



CHAPTER I.

CHAPTER I.

THE INTERNAL SENSE.

1. **T**HE book of the generation of JESUS CHRIST, the son of David, the son of Abraham.

2. Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judah and his brethren.

3. And Judah begat Phares and Zarah of Thamar, and Phares begat Esrom; and Esrom begat Aram.

4. And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon.

5. And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse.

6. And Jesse begat David the king; and David the king begat Solomon of her [that had been the wife] of Uriah.

7. And Solomon begat Roboam; and Roboam begat Abiah; and Abiah begat Asa.

THAT the Word throughout treats of the spiritual productions of faith and love derived from the LORD, verse 1.

These productions are enumerated under various names expressive of their qualities, verse 2 to 17, and may be reduced to three classes, the first of which is celestial, verse 2 to 6, and the second spiritual, verse 7 to 12; and the third natural, verse 12 to 16; all of which are most holy, verse 17.

8. And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Osias.

9. And Osias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias.

10. And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias.

11. And Josias begat Jeconias and his brethren, about the time of the carrying away to Babylon.

12. And after the carrying away to Babylon, Jeconias begat Salathiel; and Salathiel begat Zorobabel.

13. And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor.

14. And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud.

15. And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob.

16. And Jacob begat Joseph the husband of Mary, of whom was born JESUS, who is called CHRIST.

17. So all the generations from Abraham to David [are] fourteen generations; and from David until the carrying away into Babylon [are] fourteen generations; and from the carrying away into Babylon unto CHRIST [are] fourteen generations.



18. And the birth of JESUS CHRIST was on this wise: For his mother Mary being betrothed to Joseph, before they came together, she was found with child of the Holy Spirit.

19. But Joseph her husband, being just, and not willing to expose her to public infamy, was minded to put her away privily.

20. But while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is begotten in her is of the Holy Spirit.

21. And she shall bring forth a son, and thou shalt call his name JESUS, for he shall save his people from their sins.

22. But all this was done, that it might be fulfilled which was declared of the Lord by the prophet, saying,

23. Behold, the Virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, GOD-WITH-US.

24. And Joseph, being raised from sleep, did as the angel had bidden him, and took unto him his wife.

25. And knew her not, until she brought forth her first-born son, and he called his name JESUS.

That the LORD, as to his human essence, was conceived from the Divine, in the mother Mary, who thus represented the church as to good, about to be conjoined to its proper truth, verse 18.

That the truth of the church could not comprehend this, and was about to separate itself from its good, verse 19.

Until instructed in its obscure state from the Word, teaching that the LORD would assume the human essence, as a means of rescuing man from hell, verses 20, 21.

As had been predicted, verses 22, 23.

Thus illumination succeeds, and the conjunction of good and truth in the church, verse 24.

And all salvation is acknowledged to be from the LORD's Divine Human [principle], verse 25.

## CHAPTER I.

## EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

## EMANUEL SWEDENBORG.



VERSE 1. *The book of the generation, &c.*—By generations and nativities, in the Word are signified spiritual generations and nativities, all which in general have reference to good and truth, for nothing else is generated and born from the Lord as a husband, and from the Church as a wife. *A. R.* 543.

Verses 20, 25. *That which is conceived in her is of the Holy Spirit.*—That by the Holy Spirit is meant the Divine [principle] which proceeds from Jehovah God, will be seen in the third chapter of this work. Who doth not know, that the offspring hath a soul and life from the father, and that the body is from the soul? What therefore is more plainly said, than that the Lord had a soul and life from Jehovah God, and whereas the Divine [principle] cannot be divided, that the Divine [principle] itself of the Father was His soul and life? Wherefore the Lord so often called Jehovah God His Father, and Jehovah God called him His Son: What then can be more ludicrous than to be told, that the soul of our Lord was from Mary the mother, as both the Roman Catholics and the Reformed at this day dream, not being yet awakened by the Word. That any son born from eternity descended and assumed the human [principle], is a totally groundless idea, and is dissipated by the passages in the Word, in which Jehovah himself saith, that He is the Saviour and Redeemer, which are as follows, “*Am not I JEHOVAH, and there is no God besides me, a just God,* AND THERE IS NO SAVIOUR BESIDES ME,” Isaiah xlv. 21, 22. “*I [am] JEHOVAH, AND THERE IS NOT A SAVIOUR BESIDES ME,*” Isaiah xliii. 11. “*I Jehovah [am] THY GOD, and thou shalt not acknowledge a God besides me,* AND THERE IS NO SAVIOUR BESIDES ME,” Hosea xiii. 4. “*That all flesh may know THAT I JEHOVAH [am] THY SAVIOUR AND THY REDEEMER,*” Isaiah xlix. 26. lx. 16. “*As for our*

REDEEMER, JEHOVAH ZEBAOTH IS HIS NAME," Isaiah xlvii. 4. "THEIR REDEEMER, THE MIGHTY JEHOVAH ZEBAOTH IS HIS NAME," Jer. l. 34. "*Jehovah is my Rock, and MY REDEEMER,*" Psalm xix. 14. "*Thus saith JEHOVAH THY REDEEMER, the Holy One of Israel, I JEHOVAH AM THY GOD,*" Isaiah xlviii. 17. chap. xliii. 14. chap. xlix. 7. "*Thus saith JEHOVAH THY REDEEMER, I JEHOVAH make all things, and alone from Myself,*" Isaiah xlv. 24. "*Thus saith JEHOVAH the King of Israel, and HIS REDEEMER JEHOVAH ZEBAOTH, I am the first and the last, and besides me there is not a God,*" Isaiah xlv. 6. "*Thou JEHOVAH art our Father, OUR REDEEMER from an age is thy name,*" Isaiah, lxiii. 16. "*With the mercy of eternity I will be merciful, thus saith THY REDEEMER JEHOVAH,*" Isaiah liv. 8. "THOU HAST REDEEMED ME O JEHOVAH OF TRUTH," Psalm xxxi. 5. "*Israel shall hope in JEHOVAH, because with JEHOVAH is mercy, plenteous REDEMPTION with him; he shall REDEEM Israel from all his iniquities,*" Psalm cxxx. 7, 8. "JEHOVAH IS GOD, AND THY REDEEMER the Holy One of Israel, THE GOD OF THE WHOLE EARTH HE SHALL BE CALLED," Isaiah liv. 5. From these and very many other passages, every man who hath eyes, and a mind open through his eyes, may see, that God, who is one, descended, and was made man for the sake of an end, that he might perform redemption: Who cannot see this as in morning light, whilst he attends to those divine declarations themselves which have been adduced? Nevertheless, they who are in the shade of night in consequence of confirming themselves in favour of the birth of another God from eternity, and of his descent and redemption, shut their eyes to those divine declarations, and think under them, how they may apply them to their fables and pervert them.

There are several reasons why God could not redeem men, that is, draw them out from damnation and hell, except by the human [principle] which He assumed; for redemption was the subjugation of the hells, and the orderly arrangement of the heavens, and after these the new establishment of the church, which things God could not effect of his omnipotence, except by the human [principle], in like manner as no man can work unless he has an arm; His human [principle] also in the Word is called the arm of Jehovah, Isaiah xl. 10. chap. liii. 1: in like manner too as no one can attack a fortified city, and destroy the temples of the idols which are in it, except by mediate powers; that God in this Divine work had omnipotence by his human [principle], is also evident from the Word; for God, who is in the inmost,



and thereby the purest principles, could not in any other possible manner pass to the ultimates in which the hells are and in which the men of that church were, comparatively as the soul cannot act at all without the body; or as no one can conquer enemies, who do not come into his view, or to whom he cannot accede and approach with arms, as spears, shields, or muskets: To do the work of redemption without the human [principle] was as impossible for God, as it is for a man to subdue the Indians, without transferring thither soldiers by ships; also as to cause trees to grow merely by heat and light, without the creation of air, through which heat and light may pass, and without the creation of earth, from which trees may be produced; yea, it is as impossible, as to cast nets into the air, and there catch fish, instead of casting them into water: For Jehovah, such as He is in Himself, from His omnipotence cannot reach any devil in hell, nor any devil on earth, so as to restrain him and his fury, and to subdue his violence, unless He be in ultimates as He is in first principles; He is in ultimates in His human [principle], wherefore in the world He is called the first and the last, the Alpha and the Omega, the beginning and the end. R.C. n. 82, 83.

Verse 20. Inasmuch as by the Holy Spirit is meant Divine Truth, and this [Divine Truth] was in the Lord, and the Lord Himself, John xiv. 6; and thus whereas it could not proceed from any other source, therefore it is written, *the Holy Spirit was not yet, because Jesus was not yet glorified*, John vii. 39, and after the glorification, *He breathed into the disciples, and said, receive ye the Holy Spirit*, John xx. 22. The reason why the Lord breathed on the disciples, and so said, was, because breathing was a representative external sign of Divine inspiration: But inspiration is insertion into angelic societies. From these considerations the intellect may be enabled to comprehend what was said concerning the Lord's conception by the angel Gabriel, *The Holy Spirit shall come upon thee, and the virtue of the Highest shall overshadow thee, therefore the Holy Thing which is born of thee shall be called the Son of God*, Luke i. 35. Also, *The angel of the Lord in a dream said to Joseph, fear not to take Mary thy bride, for what is born in her is from the Holy Spirit; and Joseph did not touch her until she brought forth her first-begotten Son*, Matt. i. 20, 25. The Holy Spirit in these passages is the Divine Truth proceeding from Jehovah the Father, and this proceeding is the virtue of the Highest, which on that occasion overshadowed the mother.

This therefore coincides with the following passage in John, *The Word was with God, and God was the Word, and the Word was made flesh*, chap. i. 1, 14. By the Word in this passage is meant the Divine Truth. *R. C.* n. 140.

Verse 23. *They shall call his name IMMANUEL.*—By a name and calling a name is denoted the quality of a thing; and this being the signification of names, therefore *to call*, without making mention of a name, in the internal sense of the Word, signifies *to be of such a quality*; as in Isaiah, “Hear ye this, O house of Israel, *called by the name of Israel*, and from the waters of Judah they came forth, because *they are called from the city of holiness* and stay themselves on the God of Israel,” xlvi. 1, 2; where to be called from the city of holiness denotes to be of such a quality; and in Luke, “Behold thou shalt conceive in the womb, and shalt bring forth a son, and shalt call his name Jesus, He shall be great, *and shall be called the Son of the Highest*,” i. 31, 32. To be called the Son of the Highest denotes to be. *A. C.* 3421.

## CHAPTER I.

### TRANSLATOR'S NOTES AND OBSERVATIONS.

VERSE 11. *About the time, &c.*—See Dr. Hammond on the proper construction of the Greek particle *επι*.

Verse 19. *Not willing to expose her to public infamy.*—See Doddridge's Family Expositor, section 8.

## MATTHEW.



## CHAPTER II.

## CHAPTER II.

## THE INTERNAL SENSE.

1. **A**ND when JESUS was born in Bethlehem of Judea, in the days of Herod the king, behold there came Magi from the east to Jerusalem.

2. Saying, where is he that is born king of the Jews, for we have seen his star in the east, and are come to worship him.

3. When Herod the king had heard, he was troubled, and all Jerusalem with him.

4. And when he had gathered together all the chief priests and scribes of the people, he enquired of them where CHRIST should be born.

5. And they said unto him, in Bethlehem of Judea; for thus it is written by the prophet.

6. And thou Bethlehem, the land of Judah, art by no means the least amongst the rulers of Judah, for out of thee shall come a ruler, who shall feed my people Israel.

7. Then Herod privately calling the Magi, enquired of them earnestly at what time the star appeared.

8. And sending them to Bethlehem, he said, go and search earnestly for the young

THAT they who are in knowledge concerning the LORD's coming, acknowledge the LORD's Divine Human [principle] as the proper object of divine adoration, verses 1, 2.

Not so they who are in evil and the doctrine of the false, verse 3.

And yet these latter make enquiry concerning the LORD, verse 4.

And are instructed from the Word, verses 5, 6.

They study also the knowledge of good and truth, and appear willing to acknowledge the Divine Human [principle], verses 7, 8.



child: and when ye have found him, bring me word again, that I also may come and worship him.

9. And when they had heard the king they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was.

10. When they saw the star, they rejoiced with exceeding great joy.

11. And when they were come into the house, they found the young child with Mary his mother, and fell down and worshipped him, and when they had opened their treasures, they presented to him gifts, gold, and frankincense, and myrrh.

12. And being warned by a dream not to return to Herod, they departed into their own country another way.

13. And when they were departed, lo, the angel of the Lord appeareth by a dream to Joseph, saying, arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee, for Herod is about to seek the young child to destroy him.

14. And when he arose, he took the young child and his mother by night, and departed into Egypt.

15. And was there until the decease of Herod, that it might be fulfilled which was

This is perceived by those who are in knowledge concerning the LORD's coming, by which knowledge they are instructed in faith in the LORD from affection, verses 9, 10.

And are also introduced to the good of love to Him, and thus to His presence with the church, and led to the acknowledgment that all good both celestial, spiritual, and natural is from Him, verse 11.

And being instructed by revelation to beware of a contrary faith and love, they receive influx of good and truth from the Lord in the natural mind, verse 12.

The LORD when a child, in the supreme sense, and the church in the subordinate sense, are taught by revelation to seek instruction in the scientifics of the church, for strength against evils and falses, verse 13.

And obey, verse 14.

Thus accomplishing what had been predicted, verse 15.

declared of the Lord by the prophet, saying, out of Egypt have I called my Son.

16. Then Herod, when he saw that he was mocked by the Magi, was exceedingly wroth, and sent forth and slew all the children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had earnestly enquired of the Magi.

17. Then was fulfilled what was declared by Jeremiah the prophet, saying,

18. A voice was heard in Rama, mourning, and weeping, and much lamentation, Rachel weeping for her children; and was not willing to be comforted, because they are not.

19. But when Herod was deceased, lo the angel of the Lord by a dream appeareth to Joseph in Egypt.

20. Saying, arise, take the young child and his mother and go to the land of Israel: for they are dead who sought the soul of the young child.

21. And he arose and took the young child and his mother, and came to the land of Israel.

22. And hearing that Archelaus reigned in Judea, in the room of his father Herod, he was afraid to go thither.

Hence evils and falses are made manifest in their attempts to destroy all the truth of innocence in the church, verse 16.

Thus also accomplishing the prediction, that there was not any longer any spiritual truth remaining, verses 17, 18.

The Lord when a child, in the supreme sense, and the church in the subordinate sense, are next admonished by revelation to come up out of science, to be instructed in the genuine doctrine of good and truth, verse 20.

And obey, verse 21.

But by reason of defect of truth, are insecure, and according to Divine admonition decline to external or

but being warned by a dream he turned aside into the parts of Galilee. natural good and truth, verse 22.

23. And he came and dwelt in a city called Nazareth; that it might be fulfilled which was declared by the prophets, that he should be called a Nazarene. Thus also accomplishing Divine prediction, that the LORD would make his natural principle Divine, verse 23.

## CHAPTER II.

### EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

### EMANUEL SWEDENBORG.



VERSES 1, 2. *We have seen his star in the east, &c.*—Inasmuch as the Lord is the east, therefore a star was seen by those from the east; and whereas they were in knowledge concerning the coming of the Lord by virtue of the representatives which appertained to them, therefore a star was seen and went before them, first to Jerusalem, by which the church itself was represented as to doctrine and as to the Word, and thence to the place where the infant Lord was; a star also signifies the knowledges of good and of truth, and in the supreme sense knowledge concerning the Lord; and whereas the orientals were in those knowledges, therefore also they were called the sons of the east; that they of Arabia were so called, is manifest from Jeremiah, chap. xlix. 28; by sons of the east in the Word also are signified the knowledges of good and of truth; in like manner by Kedar or Arabia: that Job was of the sons of the east, is evident from chap. i. 3, of the book of Job. *Ap. Ex. 422.*

Verse 5. *They said unto him, in Bethlehem of Judea.*—The Lord alone was born spiritual-celestial, and in consequence thereof was born in Bethlehem, where is the boundary of the land of Benjamin, for by Bethlehem is signified



the spiritual of the celestial, and by Benjamin is represented the spiritual of the celestial; the reason why He alone was born spiritual-celestial is because the Divine [being or principle] was in Him. *A. C.* 4592.

Verse 11. *They presented to Him gifts, gold, and frankincense and myrrh.*—By gold, frankincense and myrrh, are signified all things which relate to the good of love and faith in the Lord; by gold the things which are of the good of love, by frankincense the things which are of the good of faith, and by myrrh the things which are of each in externals; the reason why the wise ones from the east offered those things was, because amongst some of the orientals from ancient times there remained the science and wisdom of the ancients, which consisted in understanding and seeing celestial and divine things in those things which are in the world and upon the earth; for it was a thing known to the ancients, that all things corresponded and were representative, and thence significative, as is also evident from the most ancient books and monuments of the Gentiles; hence it was, that they knew that gold, frankincense, and myrrh had signified goods which were to be offered to God. *A. C.* 9293.

Gold in the above verse denotes good, frankincense denotes internal truth, and myrrh external truth, each derived from good; the reason why gold is named in the first place is because gold signifies the good which is inmost; frankincense is named in the second place, because it signifies internal truth derived from good; and myrrh is named in the third and last place, because it signifies external truth from good. The reason why the wise ones from the east offered those things to the Lord then born was, that they might signify His Divine [principle] in the Human; for they knew what gold signified, what frankincense, and what myrrh, inasmuch as they were in the science of correspondences and representations; this science was the principal science of those times amongst the Arabians, the Æthiopians, and others in the east, wherefore also in the Word, by Arabia, Æthiopia, and the sons of the east, in the internal sense are meant they who are in the knowledges of heavenly things: but this science in time perished, inasmuch as when the good of life ceased, it was turned into magic; it was first obliterated amongst the Israelitish nation, and afterwards amongst the rest: and at this day it is obliterated to such a degree that it is not even known that any such science exists; insomuch that in the Christian orb, if it be said that all and singular

things of the Word in the sense of the letter from correspondence signify celestial things, and that hence is its internal sense, it is not known what this means. *A. C.* 10252.

Gold signifies celestial love; frankincense spiritual love, myrrh those loves in the natural principle. *A. C.* 4262.

Verse 12. *Being warned by a dream, &c.*—There are three sorts of *dreams*, the first sort come mediately through heaven from the Lord, such were the prophetic dreams recorded in the Word; the second sort come by angelic spirits, particularly by those who are in front above to the right, where there are things paradisiacal, hence the men of the most ancient church had their dreams, which were instructive; the third sort come by spirits, who are near when man is asleep, which are also significative, but phantastic dreams have another origin. *A. C.* 1976.

Verses 13, 14, 15. *Flee into Egypt, &c.*—By what is said in these verses was signified the first instruction of the Lord, for the Lord was instructed as another man, but from his own Divine principle imbibed all things more intelligently and wisely than all other [men]; but this retirement into Egypt only represented instruction, for as all the representatives of the Israelitish and Jewish church respected Him, therefore also in Himself He represented and perfected them, for thus He fulfilled all things of the law; hence it was that the whole life of the Lord in the world was representative, even to all those things which are mentioned in the Evangelists concerning his passion, which things represented what was the quality of the church at that time in its opposition to the Divine [being or principle], and to the goods and truths of heaven and of the church. *Ap. Ex.* 654.

That the scientific principle was the first plane for the Lord when he made His Human [principle] Divine Truth, or the Divine Law, is signified by the Lord, when an infant, being brought into Egypt, for by Egypt are signified scientifics, but by scientifics are not meant philosophical scientifics, but scientifics of the church. *A. C.* 6750.

Verses 17, 18. *In Rama was a voice heard, &c.*—The whole passage in the prophet Jeremiah here referred to runs thus, “*Rachel weeping for her sons, refused to receive consolation over her sons, because there was not any; thus saith Jehovah, restrain thy voice from weeping and thine eyes from tears, because thy labour hath reward, for they shall return from the land of the enemy, and thine extremity hath hope, for sons shall return to their own border.*” xxxi. 15, 16, 17. That by these words are meant the infant boys

in Bethlehem, who were slain at the command of Herod, is manifest from the relation in Matthew, but what was signified thereby, hath not as yet been known: the thing signified is, that when the Lord came into the world, there was not any spiritual truth remaining, for by Rachel was represented the internal spiritual church, and by Leah the external natural church, by Bethlehem what is spiritual, and by the boys who were slain, truth from that origin: that there was not any longer any spiritual truth remaining, is signified by Rachel weeping for her sons, and refusing to receive consolation over her sons, because there was not any: that hereafter there will not be grief on this account, because the Lord was born, from whom is a new church, which will be principled in truths from spiritual affection, is signified by "restrain thy voice from weeping and thine eyes from tears, because thy labour hath reward;" by her reward is signified heaven appertaining to those who shall be of that church from the spiritual affection of truth, and by labour is signified the Lord's combat against the hells and their subjugation, that a new church may be established: that a new church will be established in the place of that which had perished, is signified by their returning from the land of the enemy, and by extremity having hope, also by sons returning to their own border; to return from the land of the enemy, signifies to be brought forth out of hell; extremity having hope signifies the end of a former church and the beginning of a new one; sons returning to their own border, signify that spiritual truths shall exist with those who shall be of that new church. *Ap. Ex.* 695.

Verse 23. *He should be called a Nazarene.*—By a Nazarene [or Nazarite] was represented the celestial man. *A. C.* 2342.

## CHAPTER II.

### TRANSLATOR'S NOTES AND OBSERVATIONS.

VERSE 6. *Who shall feed my people Israel.*—The original term here rendered *feed* is ποιμαίνω, which literally means to feed and keep a flock like a shepherd.

Verse 12. *And being warned by a dream.*—In the common English version it is rendered, *being warned of God*



in a dream, but the name of God is not mentioned in the original Greek, where it is only said *κηρυχθέντες κατ' ὄναρ*, denoting supernatural admonition, by a dream, whether immediately from God, or from some inferior agents.

Verse 18. *A voice was heard in Rama, mourning, and weeping, and much lamentation.*—This is one of those passages, amongst many others of a similar kind, which demonstrate the divinity and spirituality of the Word, by proving it to contain a spiritual sense and meaning distinct from that of the letter, and also to be written with a view to the heavenly marriage of good and truth. For if this was not the case, the three terms *mourning, weeping, and lamentation*, must be regarded merely as *repetitions*, and as having no use but to heighten the sense of the letter, which is a mode of expression utterly unworthy of the Divine Author: whereas according to the explications of the internal sense, the three several terms are applied to express ideas perfectly distinct from each other; the *first* having reference to the deprivation of good in the will, the *second* to the deprivation of truth in the understanding, and the *third* to the deprivation of both in the natural principle. To the same purpose, and according to the same distinctness of idea, the LORD says to his disciples, *Ye shall weep and lament, but the world shall rejoice, and ye shall be sorrowful, &c.* John xvi. 20; where *weeping, lamenting, and being sorrowful*, it is manifest, are applied according to the above spiritual signification. Let the reader take that view of the subject which is most in agreement with his own sentiments, but surely it must be confessed, that to regard the above terms merely as repetitions of the same idea, is to charge the Deity with useless and unmeaning tautology.

Verse 22. *Being warned by a dream.*—See note at verse 12.

## MATTHEW.



## CHAPTER III.

## CHAPTER III.

## THE INTERNAL SENSE.

1. **AND** in those days John the Baptist presented himself, preaching in the wilderness of Judæa.

2. And saying, repent ye, for the kingdom of heaven is near.

3. For this is He that was declared by Esaias the prophet, saying, the voice of him that crieth in the wilderness, prepare ye the way of the Lord, make his paths straight.

4. But the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5. Then went out unto him Jerusalem, and all Judæa, and all the region round about Jordan.

6. And were baptized of him in Jordan, confessing their sins.

7. But seeing many of the Pharisees and Sadducees

THE state of the Church is represented, as being without any truth, because without good, in consequence of adulterating the Word, verse 1.

Which Word teacheth that men ought to shun evils as sins against God, and believe in the LORD's Divine Human [principle], verse 2.

And thereby prepare themselves to receive good and truth from the LORD, verse 3.

The ultimates of the Word, which are natural, are described, verse 4.

To which all within the church have access, verse 5.

And are thereby initiated into knowledges concerning the LORD, His coming, and salvation by Him, and are thus reformed and regenerated, verse 6.

Being taught that of themselves they are nothing but

coming to his baptism, he said unto them, O generations of vipers, who hath warned you to flee from the anger to come?

8. Bring forth therefore fruits worthy of repentance.

9. And think it not right to say in yourselves, we have Abraham [for our] father; for I say unto you, that God is able of these stones to raise up children to Abraham.

10. And now also the axe is laid to the root of the trees, therefore every tree which bringeth not forth good fruit, is cut down and cast into the fire.

11. I indeed baptize you in water to repentance; but he that cometh after me, is mightier than I, whose shoes I am not worthy to carry; he shall baptize you in the Holy Ghost and fire;

12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but will burn up the chaff with unquenchable fire.

13. Then cometh JESUS from Galilee to Jordan unto John, to be baptized of him.

14. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15. And Jesus answering, said unto him, suffer [it to

evil, and that they ought to explore the Divine Origin of that Word which would make it manifest, verse 7.

And to renounce their natural corruptions, verse 8.

And not to depend upon external sanctification, which may be communicated to the lowest principles and things, verse 9.

But to apply the Divine Truths of the Word to the removal of self-love, otherwise they will perish eternally, being left without love to the LORD, and without charity, verse 10.

Whereas if they suffer themselves to be led by truth to shun the evils of self-love, they will become receptive of the internal Word, which is the LORD, and be initiated into truth and good from Him verse 11.

From whom alone comes radical purification, and conjunction of goods and truths with heaven, through the removal of all evils and falses into hell, verse 12.

The LORD, as to his human essence, submits to be initiated into the external truths of the Word, verse 13.

Although as to His Divine Essence He was the essential Word itself, verse 14.

Thus He made himself the Word in its ultimates, as he



be so] now, for thus it becometh us to fulfil all justice. Then he suffered him.

16. And JESUS being baptized, went up straightway out of the water, and lo! the heavens were opened to him, and he saw the spirit of God descending as a dove, and coming upon him;

17. And lo! a voice from the heavens, saying, this is my beloved Son, in whom I am well pleased.

was the Word in its first principles, verse 15.

But ascending rapidly out of external truths, He enters into the interior truths and goods of the Word, even to the Divine Truth in Himself, verse 16.

And also to the Divine Good in Himself, verse 17.

### CHAPTER III.

#### EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

#### EMANUEL SWEDENBORG.



VERSES 1, 2, 3. *In those days came John the Baptist preaching in the wilderness, &c.*—Inasmuch as with the Jewish nation all things of the Word were adulterated, and there was no longer any truth amongst them because there was no good, therefore John the Baptist was in the wilderness, by which was represented the state of that church; wherefore also the Lord speaking of Jerusalem, by which is meant the church as to doctrine, said, “*Your house shall be left a wilderness,*” Luke xiii. 35. Where a house a wilderness signifies a church without truths, because without good. *Ap. Ex. 730.*

*The voice of him that crieth in the wilderness, &c.*—These words relate to the Lord’s coming, and to the last judgment on the occasion, and by the voice of him that crieth in the wilderness, prepare ye the way of Jehovah, is signified that they should prepare themselves to receive the Lord; a wilderness signifies where there is no good, because no truth, thus where there is as yet no church; by every valley being ex

alted, and every mountain and hill being humbled, is signified that all the humble in heart, or they who are in goods and truths, are received, for they who are received by the Lord, are exalted to heaven; and by every mountain and hill being humbled, is signified that all who are lofty in mind, or they who are in self-love and the love of the world, are depressed. *Ap. Ex.* 405.

Verse 4. *John had his raiment of camel's hair, &c.*—John the Baptist represented the like with Elias, wherefore also it is said that Elias was come, by whom is meant John; Elias represented the Lord as to the Word, or the Word which is from the Lord, in like manner John, and whereas the Word teaches that Messiah or the Lord was to come, therefore John was sent before, to preach concerning the coming of the Lord according to the predictions in the Word: And whereas John represented the Word, therefore, the ultimates of the Word, which are natural, were represented of John by his raiment, and also by his food, viz. by raiment of camel's hair, and by a leathern girdle about his loins; camel's hair signifying the ultimates of the natural man, such as are the exteriors of the Word, and a leathern girdle about the loins signifying their external bond and connection with the interiors of the Word which are spiritual; similar things are signified by locust and wild honey, by locust the truth of the natural man, and by wild honey the good thereof; whether we say the truth and good of the natural man, or natural truth and good, such as the Word is in its ultimate sense, which is called the sense of the letter or natural sense, it is the same thing, for John represented it by his raiment and food. *Ap. Ex.* 619. See also *A. C.* 9372.

Verse 6. *And were baptized of him in Jordan, &c.*—The reason why John baptized in Jordan was, because by [or through] that river there was entrance into the land of Canaan, and by the land of Canaan was signified the church, because the church was in that land, and hence by Jordan was signified introduction into it; that that land signified the church, and Jordan introduction into it, see *the Apocalypse Revealed*, 285. See *R. C.* 677.

Verse 11 to 16. Inasmuch as by the waters of Jordan were signified truths introducing into the church, which are the knowledges of truth and good derived from the Word, and by washing in those waters was signified purification from falses, and hence reformation and regeneration from the Lord; therefore baptism was instituted, which *was first done in Jordan by John*, by which was signified, that they were

to be initiated into knowledges derived from the Word concerning the Lord, His coming, and salvation by Him; and whereas man, by truths derived from the Word, is reformed and regenerated of the Lord, therefore baptism was commanded by the Lord, Matt. xxviii. 19. For truths from the Word are those by which man is reformed and regenerated, and the Lord is He who reforms and regenerates. See *Doctrine of the New Jerusalem*, 202 to 210. John said that "*he baptizes with water, but that the Lord baptizes with the Holy Spirit and with fire,*" Luke iii. 16; by which is meant, that John only inaugurated them into knowledges derived from the Word concerning the Lord, and thereby prepared them to receive the Lord, but that the Lord himself regenerates man by the Divine Truth and the Divine Good proceeding from Him; for John represented the like as Elias, viz. the Word; the waters with which John baptized, signified truths introducing, which are knowledges concerning the Lord derived from the Word; the Holy Spirit signifies the Divine Truth proceeding from the Lord, and fire signifies the Divine Good proceeding from Him, and baptism signifies regeneration effected of the Lord, by Divine Truths derived from the Word. He who believes that baptism contributes any thing to the salvation of man, unless he be at the same time in the truths of the church and in a life according to them, is much deceived; for baptism is an external [ceremony], which without an internal principle is of no effect to salvation, but is of effect, where what is external is conjoined with what is internal. The internal of baptism is, that by truths derived from the Word and by a life according to them, falses and evils may be removed of the Lord, and thereby man may be regenerated, as the Lord also teaches in Matt. chap. xxiii. 26, 27. *Ap. Ex.* 475.

As to what concerns the baptism of John, it represented the cleansing of the external man, whereas the baptism, which is administered at this day among Christians, represents the cleansing of the internal man, which is regeneration; wherefore it is written, that John baptized with water, but that the Lord baptized with the Holy Spirit and with fire, and on this account the baptism of John is called the baptism of repentance, Matt. iii. 11. Mark i. 4. Luke iii. 3. John i. 25, 26. *R. C.* 690.

Verse 11. *He shall baptize you with the Holy Ghost and with fire.*—To baptize is to regenerate; *with the Holy Spirit* is by Divine Truth; and *with fire* is from the Divine Good of the Divine Love. *A. C.* 9818.



Verse 12. *He will gather the wheat into the garner, but will burn up the chaff, &c.*—Wheat denotes the goods of love and charity, *chaff* denotes what contains nothing of good. *A. C.* 3941.

Verse 15. *Thus it becometh us to fulfil all justice, &c.*—It may be expedient briefly to say why the Lord, when He was in the world, was himself also willing to be baptized, when yet by baptism is signified the regeneration of man from the Lord; the reason was, because the baptism of the Lord Himself signified the glorification of His Human [principle]; for that which in the Word signifies the regeneration of man, signifies also the glorification of the Human [principle] in the Lord, for the regeneration of man is an image of the glorification of the Lord; therefore when the Lord permitted John to baptize him, he said, *Thus it becometh us to fulfil all justice*; to fulfil all justice is to subjugate the hells, and to reduce them and the heavens into order, by his own proper power; and at the same time to glorify His Human [principle]; which things were done by temptations admitted into Himself, thus by continual combats with the hells even to the last on the cross; that this is the justice which the Lord fulfilled, see *A. C.* 9486, 9715, 9809, 10019, 10152, 10239.

Verse 16. We read that when Jesus was baptized the heavens were opened, and John saw the Holy Spirit descending as a dove, Matt. iii. 16. Mark i. 10. Luke iii. 21. John i. 32, 33; this was done because baptism signifies regeneration and purification, in like manner as a dove signifies; who cannot perceive that the dove was not the Holy Spirit, neither was the Holy Spirit in the dove? In heaven doves frequently appear, and as often as they appear, the angels know that they are correspondencies of affections, and thence of thoughts concerning regeneration and purification with some who stand in the neighbourhood; wherefore as soon as they come to them, and speak to them about some other thing than what was in their thoughts when that appearance was presented, the doves instantly vanish: The case herein is similar to that of many others, where things were seen by the prophets, and when a lamb was seen by John upon mount Zion, Rev. xiv. 1. and in other places; who doth not know, that the Lord was not that lamb, neither was in the lamb, but that the lamb was a representation of his innocence; hence is manifested the error of those, who, from the dove being seen over the Lord when he was baptized, and from the voice heard out of heaven on the occasion *this is my*

*beloved Son*, deduce three persons of the Trinity. That the Lord regenerates man by faith and charity, is meant by what John the Baptist said, *I baptize you with water into repentance, but he who is about to come after me, shall baptize with THE HOLY SPIRIT AND WITH FIRE*, Matt. iii. 15. Mark i. 8. Luke iii. 16; to baptize with the Holy Spirit and with fire, denotes to regenerate by the Divine Truth which is of faith, and by the Divine Good which is of charity. The like is signified by these words of the Lord, *except any one be begotten of water and of the Spirit, he cannot enter into the kingdom of God*, John iii. 5. By water here, as in other parts of the Word, is signified truth in the natural or external man, and by spirit, truth derived from good in the spiritual or internal man. *R. C.* 144.

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### CHAPTER III.

#### TRANSLATOR'S NOTES AND OBSERVATIONS.

**VERSE 2.** *Repent ye, &c.*—In the original Greek there are two expressions to denote the act of repentance, μετανοέω which is the expression here used, and μεταμελέομαι, which occurs, chap. xxi. 29; chap. xxvii. 3. and Heb. vii. 21. The first expression appears to relate more to a change of *thought* in the *understanding*, and the second to a change of *affection* in the *will*.

**Verse 11.** *He shall baptize you with the Holy Spirit and with fire.* Another instance here occurs of reference to the heavenly marriage, pointed at in the note at verse 18 of the preceding chapter; for to *baptize* means to regenerate; *with the Holy Spirit* means by Divine Truth; and *with fire* means from the Divine Good of the Divine Love.

## MATTHEW.



## CHAPTER IV.

## CHAPTER IV.

## THE INTERNAL SENSE.

1. **T**HEN was JESUS led away into the wilderness by the spirit, to be tempted of the devil.

2. And when he had fasted forty days and forty nights, he afterwards hungered.

3. And when the tempter came to him, he said, say that these stones be made bread.

4. But he answering said, it is written, man shall not live by bread alone, but by every word that goeth forth through the mouth of God.

5. Then the devil taketh him into the holy city, and setteth him on a pinnacle (a wing) of the temple;

6. And saith unto him, if thou be the Son of God, cast thyself down, for it is written, that he shall give his angels charge concerning thee, and in [their] hands they shall bear thee up, lest any time thou dash thy foot against a stone.

7. JESUS said unto him, it is written again, thou shalt not tempt the Lord thy God.

8. Again the devil taketh him to an exceeding high mountain, and sheweth him

WHEN the LORD's Human [principle] was opened to the Divine, it then became subject to spiritual temptations, which are described, verse 1 to 12. *First* as to natural truth, verses 3 and 4. *Secondly* as to spiritual truth, verses 6 and 7. *Thirdly* as to celestial good, verses 8, 9, 10.

That temptations are the effects of two opposite principles, what is divine and what is infernal, contending for pre-eminence, verse 1. That the LORD's Human [principle] during temptation was without any affection of good and truth, but that afterwards the affection returned, verse 2. That the infernal principle, or the hells, first suggested to the LORD's Human [principle] to procure good to itself from it's own natural truths independent of the Divine Truth, verse 3. But that the Divine [principle] in the Human dictated in reply, that all good in the Human [principle] is from the Divine Truth, verse 4. That the infernal principle, or the hells, next suggested to the LORD's



all the kingdoms of the world and the glory of them;

9. And saith unto him, all these things will I give thee, if thou wilt fall down and worship me.

10. Then saith JESUS unto him, get thee hence Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him, and behold, angels came and ministered unto him.

12. But when JESUS had heard that John was delivered up [into custody], he returned into Galilee;

13. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon of Nephthalim;

14. That it might be fulfilled which was declared by Esaias the prophet, saying,

15. The land of Zabulon and the land of Nephthalim, the way of the sea, beyond Jordan, Galilee of the Gentiles;

Human [principle] to elevate itself in the science or doctrine of truth, and to believe itself secure therein from falses, verse 6. But that the Divine [principle] in the Human dictated in reply, that this suggestion was contrary to the Divine Good and Truth, verse 7. That the infernal principle, or the hells, lastly suggested to the LORD's Human [principle] to elevate itself in self-love, and by possessing all things in that love, to renounce the Divine Love, verses 8, 9. But that the Divine [principle] in the Human dictated in reply, that this was a false suggestion, because the Divine Good and Truth ought to be alone exalted, and all inferior goods and truths to be subservient, verse 10. That angelic consolation and peace succeed infernal temptation and disturbance, verse 11.

When the LORD perceived how the Word was perverted by those who were in the knowledges of truth and good, He applied Himself to those who were in ignorance, but yet in good of life, verses 12, 13.

And this agreeably to what had been predicted, that they who were without truth should receive the truth of good, and that they who were in falses of ignorance should receive the knowledges of truth, verses 14, 15, 16.

16. The people which sat in darkness saw great light, and to them that sat in the region and shadow of death, light is sprung up.

17. From that time JESUS began to preach, and to say, repent ye, for the kingdom of the heavens is at hand.

18. And JESUS walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.

19. And he saith unto them, Follow me, and I will make you fishers of men.

20. And they straightway left their nets and followed him.

21. And going on from thence, he saw other two brethren, James the [son] of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nets; and he called them.

22. And they straightway leaving the ship and their father, followed him.

23. And JESUS went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every malady in the people.

24. And the report of him went forth into all Syria; and they brought to him all the distempered, that were beset with divers diseases and torments, and those that were

By revelation from the LORD by the Word, which teacheth, that evil ought not to be done, because it is contrary to truth and good Divine, verse 17.

Which revelation is first made to the intellectual principle of the church, both as to truth and good, verses 18, 19.

And is therein received, verse 20.

And is then communicated to the will-principle, and received there also, verses 21, 22.

And thence descends to all the inferior principles of life, teaching faith in the LORD's Divine Human [principle], and thereby delivering from evils and falses, verse 23.

Until the rational principle is restored to its proper life and order, by the reception of truth and good, verse 24.

possessed with demons, and those that were lunatic, and those that had the palsy; and he healed them.

25. And there followed him many multitudes from Galilee, and Decapolis, and Jerusalem, and Judæa, and beyond Jordan.

And all orders and degrees of spiritual, rational, and natural good and truth are thus taught to acknowledge and to submit to the LORD's Divine Human [principle], verse 25.

## CHAPTER IV.

### EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

### EMANUEL SWEDENBORG.



VERSES 1, 2, 3. *Then was Jesus led away into the wilderness, &c.*—Inasmuch as a wilderness signifies a state of temptations, and forty, whether years or days, signify the entire duration from beginning to end, therefore the Lord's temptations, which He endured from childhood even to the passion of the cross, and which were most intense, are meant by the temptations of forty days in the wilderness, as described in the Evangelists; by which description is not meant, that the Lord was in the wilderness only forty days, and that at the end of that time He was tempted of the devil, but that [He was tempted] during His whole life even to its conclusion, when He was seized with intense anxiety of heart in Gethsemene, and afterwards endured the dreadful passion of the cross; for the Lord, by temptations admitted into the Human [principle] which he had from the mother, subdued all the hells, and at the same time glorified His Human [principle]; but concerning these temptations of the Lord, see the things which have been written in the *ARCANA CÆLESTIA*, which have been collected into one in the *DOCTRINE OF THE NEW JERUSALEM*, 201; all those temptations of the Lord are signified by the temptations in the



wilderness during forty days and forty nights, inasmuch as a wilderness signifies a state of temptations, and forty days and nights all their duration. The reason why more is not written in the Evangelists concerning those temptations, is because more was not revealed about them, nevertheless in the Prophets, and especially in the Psalms of David, they are described at large: by the beasts, with which the Lord is said to have been, are signified the infernal societies; and by fasting is signified affliction, such as is felt in temptation-combats. *Ap. Ex. 730.*

What is signified by a wilderness, and what by the Lord's temptations forty days and forty nights, hath been shewn above: that He is said to have been tempted by the devil signifies, that He was tempted by the hells in which evils originate, thus by the very worst, for those hells principally fought against the Lord's Divine Love, inasmuch as the ruling love in those hells is self-love, and this love is opposite to the love of the Lord, thus to the love which is from the Lord. *Ap. Ex. 740.*

Verse 4. Sustenance in a spiritual sense is nothing else but an influx of good and truth through heaven from the Lord; hence the angels are sustained, and hence the soul of man, that is, his internal man is sustained; to this sustenance corresponds the sustenance of the external man by meat and drink; wherefore by meat is signified good, and by drink truth; such also is the correspondence, that when man feeds on his food, the attendant angels are in idea concerning good and truth, and what is wonderful, with a difference according to the species of food. That the soul of man, that is, the internal man, is sustained by spiritual meat and drink, that is, by good and truth, is manifest from the Lord's words in Moses, "*Man doth not live by bread alone, but by every enunciation of the mouth of Jehovah doth man live,*" Deut. viii. 3; the enunciation of the mouth of Jehovah is the good and truth which proceed from Him. *A. C. 5915.*

With respect to the affection of man, the case is the same as with the man himself, that unless he be supported with food, he dies; man also as to his interiors is nothing but affection, a good man is the affection of good and thence of truth, but an evil man is the affection of evil and thence of the false; this is especially manifest from man when he becomes a spirit, the sphere of life which then flows-forth from him is either of the affection of good or of the affection of evil; his nourishment or sustenance in this case is not from natural meat and drink, but from spiritual, which is the false

grounded in evil to an evil spirit, and truth grounded in good to a good spirit; the nourishments of human minds, whilst they live embodied in the world, are no other [than such spiritual nourishments], and hence it is, that all articles of food, as bread, flesh, wine, water, and several others, in the spiritual sense of the Word signify such things as are of spiritual nourishment. From these considerations it is also evident, what is meant by the Lord's words in Matthew, "*Man doth not live by bread alone, but by every word which goeth forth from the mouth of God;*" also what by his words in Luke, "*Ye shall eat and drink on My table in My kingdom,*" xxii. 30. A. C. 9003.

Verse 5, *The holy city*.—Jerusalem was called *the holy city*, because it signified the church as to the doctrine of truth, and the Divine Truth proceeding from the Lord is what is called holy: That that city, without such representation and consequent signification, was in no wise holy, but rather profane, may be manifest from this consideration, that they rejected the Lord and there crucified Him; wherefore also it is called Sodom and Egypt, Rev. xi. 8; but whereas it signified the church as to the doctrine of truth, it was called not only the holy city, but also the city of God, and the city of the Great King. *Ap. Ex. 223.*

Verses 6, 7. *If thou be the Son of God, &c.*—The Lord's rational Divine [principle] as to good could not suffer, or undergo temptations, for no genius or spirit causing temptations can approach to Good Divine, and it is above every attempt of temptation, but Truth Divine could be tempted, for there are fallacies, and false principles more especially, which clash with it, and thereby tempt it: It was Truth Divine which was no longer acknowledged when the Lord came into the world, wherefore it was this principle by virtue of which the Lord underwent and sustained temptations. Truth Divine in the Lord is what is called *the Son of Man*; but Good Divine in the Lord is what is called *the Son of God*; concerning the Son of Man the Lord frequently declares that he should suffer, but never concerning the Son of God. That the Son of God, or the Lord as to good in the Human Divine [principle] could not be tempted, is evident also from the Lord's answer to the tempter, "The tempter said, *if thou be the Son of God*, cast thyself down, for it is written, He shall give his angels charge concerning Thee, lest perchance Thou dash Thy foot against a stone: Jesus said unto him, it is written again, "*thou shalt not tempt the Lord thy God.*" A. C. 2813.

Verse 8. *Again, the devil taketh Him to an exceeding high mountain.*—Hereby is signified, that the devil tempted the Lord by the love of self, for this love is signified by a high mountain: for the three temptations described signify and involve all the temptations which the Lord sustained when he was in the world; for the Lord, by temptations from the hells, admitted into himself, and by victories on the occasion, reduced all things in the hells into order, and also glorified his Human [principle], that is, made it Divine: the reason why all the Lord's temptations were so briefly described is, because He no otherwise revealed them; nevertheless in the internal sense of the Word they are described at large. *Ap. Ex. 405.*

Verse 10. *Get thee hence satan.*—They who are in evil, by derivation from the understanding are called *satans*, but they who are in evil by derivation from the will are called *devils*; it is on account of this universal distinction that mention is made in the Word of *satan* and the *devil*. *C. S. L. 492.*

Verse 11. *Angels came and ministered to Him, &c.*—After every spiritual temptation comes illustration and affection, thus pleasantness and delight; pleasantness from illustration by truth, and delight from the affection of good; the reason is, because by temptations truths and goods are implanted and conjoined; hence man as to his spirit is introduced more interiorly into heaven, and to the heavenly societies with which he had before been; when temptation is finished, communication with heaven is opened, which before had been in part closed, hence come illustration and affection, consequently pleasantness and delight, for the angels on such occasion, with whom communication is given, flow in by truth and by good. *A. C. 8367.*

Verses 13 to 18. *The land of Zebulon and the land of Naphthali, &c.*—The land of Zebulon and the land of Naphthali, and Galilee of the Gentiles, signify the establishment of a church amongst the Gentiles, who are in the good of life and receive truths, thus are in their conjunctions, and in combat against evils and falses; that the establishment of a church and the reformation of such gentiles is meant, is evident also from this consideration, that it is said beyond Jordan, Galilee of the Gentiles, and also the people that sat in darkness have seen a great light, and to them that sat in the region shade of death hath the light arisen. By Zebulon and Naphthali in the supreme sense is signified the union of the Divine [principle] Itself and the Divine Human of



the Lord, by temptations admitted into Himself and victories by His own proper power, as in David, Psalm lxvii. 28, 29. *Ap. Ex. 447.*

Verse 16. *The people that sat in darkness, &c.*—In this passage darkness signifies the falses of ignorance, such as formerly prevailed and at this day prevail among the well-disposed Gentiles; these falses are altogether distinct from the falses of evil, for these latter have evil stored up in them, because they are derived from evil, whereas the former have good stored up in them, inasmuch as they have good for their end; wherefore they who are principled in the former falses are capable of being instructed in truths, and also when they are instructed receive truths in the heart, by reason that the good, which is in their falses, loves truth, and also conjoins itself to truth when it is heard; it is otherwise with the falses of evil, these are averse from and reject all truth, by reason that it is truth, and thus hath no agreement with evil. Darkness also signifies in the Word mere ignorance arising from deprivation of truth, as in David, Psalm xviii. 28. Psalm cxxxix. 11, 12; darkness also signifies natural lumen, for this in respect to spiritual light is as darkness; wherefore also the angels, when they look down into the natural lumen of man, such as is in the natural thought of men, view it as darkness, and the things which are in it as in darkness; this lumen is signified, by darkness, Gen. i. 2 to 5. And whereas the sense of the letter of the Word is natural, therefore also that sense in the Word is called a cloud and likewise darkness, in respect to the internal spiritual sense, which is the light of heaven, and is called glory. *Ap. Ex. 526.*

Verses 18, 19. *Jesus walking by the sea of Galilee, &c.*—A spiritual sense is in these words as in all other parts of the Word: by the Lord's chusing those fisher and saying that they should become fishers of men, was signified that they should gather together [men] to the church; by the nets which they spread, and in which they included a great multitude of fishes, so that the ships threatened to sink, was signified the reformation of the church by them, for by fishes are there signified the knowledges of truth and good by which reformation is effected, also the multitude of men who were to be reformed. *Ap. Ex. 513.*

*Simon called Peter and Andrew his brother.*—The reason why Peter was the first of the apostles is, because truth derived from good is the first thing of the church; for man from the world doth not know any thing concerning heaven

and hell, nor concerning a life after death, yea nor concerning God; his natural lumen teacheth nothing else but what hath entered by [or through] the eyes, thus nothing but what relates to the world and himself; his life also is from the same source, and so long as man is in those things, he is in hell: but that he may be brought forth thence, and led forward to heaven, it is necessary that he learn truths, which not only teach that God is, that heaven and hell are, and that there is a life after death, but also teach the way to heaven: hence it may be manifest, that truth is the first thing by which the church appertains to man, but it is truth derived from good; for truth without good is merely knowledge that a thing is so, and knowledge alone hath no other effect than to make a man capable of becoming a church; but he doth not become a church until he lives according to knowledges, in which case truth is conjoined with good, and man is introduced into the church; truths also teach how man ought to live; and when in this case he is affected with truths for the sake of truths, which is the case when he loves to live according to them, he is then led of the Lord, and conjunction is given him with heaven, and he becomes spiritual, and after death an angel of heaven. Nevertheless it is to be noted, that truths do not produce those effects, but good by truths, and good is from the Lord. Inasmuch as truth derived from good, which is from the Lord, is the first thing of the church, therefore Peter was first called, and was the first of the apostles, he was also named by the Lord Kephas, which is Petra [a rock], but that it might be the name of a person, it is expressed Peter: by Petra [a rock] in the supreme sense is signified the Lord as to Divine Truth, or the Divine Truth proceeding from the Lord, hence in the respective sense by Petra is signified truth derived from good which is from the Lord, the like by Peter. The reason why the three apostles, Peter, James, and John were fishers, and why it was said to them, come after me, and I will make you fishers of men, was, because to fish signifies to instruct natural men; for at that time both within the church, and out of it, there were natural men, who, as they received the Lord and truths from Him, became spiritual. *Ap. Ex.* 820.

By *Andrew* is signified the obedience of faith. *Ap. Ex.* 821.

## CHAPTER IV.

## TRANSLATOR'S NOTES AND OBSERVATIONS.

VERSE 10. *Get thee hence Satan.*—It is remarkable that in this chapter the tempter is called by two distinct names, the *devil* and *satan*, (for in verses 1, 5, 8, 11, he is called the *devil*, and in this verse *satan*), of which distinction no satisfactory account can be given but from the internal sense, which requires that the two distinct principles of evil and the false should be discriminated, since they are the opposites of good and truth, and form what Swedenborg properly terms the infernal marriage, in like manner as the conjunction of good and truth forms the heavenly marriage. This therefore is one amongst the numerous proofs, that the Word is written throughout with a view to such marriage.

Verse 16. *The people which sat in darkness, &c.*—In this verse another proof occurs of reference to the above marriage, which abounds in the Word throughout; for mention is made first of *the people which sat in darkness*, or of those who were destitute of *truth*, and next of those who *sat in the region and shadow of death*, or of those who were destitute of *good*; and it is said of the former, that they *saw great light*, and of the latter, that *light is sprung up to them*. In like manner, the same infernal marriage is described by the *region and shadow of death*, *region* having respect to *evil in the will*, and *shadow* to the *false in the understanding*.

Verse 17. *Repent ye.*—The term here used to express the act of repentance is μετανοέω. See note at chap. iii. 2.

Verse 18. *Casting a net into the sea.*—It is remarkable that in the original Greek there are three distinct terms to express a *net*, 1st, ἀμφιβληστρον, which is the term here used; 2dly, δικτυον, which occurs at verse 20 below; and 3dly, σαγήνη, which occurs chap. xiii. 47. What the distinction is in their signification, as it respects the internal sense, we are not expressly informed, but probably, since a net in general signifies the doctrine by which men are raised out of a natural state into a spiritual, and thus are gathered together into the church, the three kinds of nets may refer to the three kinds of doctrine, celestial, spiritual, and natural.

Verse 23. *Jesus went about all Galilee, teaching in their*



*synagogues, and preaching the gospel of the kingdom, and healing every disease and malady, &c.*—This passage affords another striking proof that the sacred scriptures are written with reference to the heavenly marriage of good and truth, as above noted, and were intended to express it; for the term *teaching* has reference more to the doctrine of *truth*, as the term *preaching* hath to the doctrine of *good*; and in like manner the terms *malady* and *disease* have a distinct reference to the disorders of life occasioned by the opposites to truth and good, viz. by *falses* and *evils*; and if each term had not this distinct reference, the mention of both would be needless tautology. The whole passage, at the same time, supplies a remarkable instance of the connection of the sense of several seemingly unconnected expressions into one sense, by which mode of speaking and writing the WORD OF GOD is eminently distinguished from every other book: for when mention is made of the three distinct acts of *teaching*, of *preaching*, and of *healing*, they appear in the letter, or literal sense, as three separate acts unconnected with each other, whereas in the spirit, or spiritual sense, though distinct they unite in one, *teaching* having respect to the illumination of the understanding by truth, *preaching* to the reformation and purification of the will by *good*, and *healing* to the joint effect of both in removing the falses and evils of the natural man or mind.

Verse 25. *There followed him many multitudes.*—In our common version of the New Testament, what is here rendered *many* is called *great*, but the original term is πολλοι, which literally has reference to number, and denotes *many*, whereas *great* is expressed in the original Greek by μεγας. But there is yet another reason why the expression *many* ought to be here adopted in preference to *great*, and that is because of the internal sense of each expression, *many* being constantly applied in reference to *truth*, because truth is more a subject of number, and *great* being applied in reference to *good*, because good is not so much a subject of number as of quality.

# MATTHEW.



## CHAPTER V.

### CHAPTER V.

### THE INTERNAL SENSE.

1. **AND** seeing the multitudes, he went up into the mountain, and when he was sat, his disciples came to him.

2. And opening his mouth he taught them, saying,

3. Blessed are the poor in spirit; for theirs is the kingdom of the heavens.

4. Blessed are they that mourn, for they shall be comforted.

5. Blessed are the meek, for they shall inherit the earth.

6. Blessed are they that hunger and thirst after justice, for they shall be satisfied.

TRUTH Divine in conjunction with Divine Good in the Lord's Divine Human [principle] instructs the Church by the Word 1, 2.

Teaching that they have conjunction of life with the LORD, who acknowledge in heart that no one knows, understands, and is wise of himself, but from the LORD, since in this acknowledgment there is internal truth and good, verse 3.

And that they have conjunction of life with the LORD, who are in spiritual desolations, because those desolations are succeeded by a clearer perception of good and truth from the LORD, verse 4.

And that they have conjunction of life with the LORD, who restrain the lusts of the external or natural man, because in such case the external or natural man becomes receptive of the truth and good of charity, verse 5.

And that they have conjunction of life with the LORD, who are in the affection of good and truth, because good

7. Blessed are the merciful, for they shall obtain mercy.

8. Blessed are the pure in heart, for they shall see God.

9. Blessed are the peacemakers, for they shall be called the sons of God.

10. Blessed are they that are persecuted for the sake of justice, for theirs is the kingdom of the heavens.

11. Blessed are ye when they shall revile you, and persecute, and say every evil saying against you, telling lies, for my sake.

12. Rejoice ye and be glad, for your reward is much in the heavens; for so persecuted they the prophets that were before you.

13. Ye are the salt of the earth; but if the salt hath lost its savour, wherewith shall it be salted? It is thenceforth good for nothing,

and truth from the LORD are in that affection, verse 6.

And that they have conjunction of life with the LORD, who shew mercy to others, because they receive the LORD's mercy in the same degree, verse 7.

And that they have conjunction of life with the LORD, who reject the love of evil, because they are enlightened by Divine Truth in the intellectual principle, verse 8.

And that they have conjunction of life with the LORD, who subdue the concupiscencies of evil, because they are regenerated of the LORD, verse 9.

And that they have conjunction of life with the LORD, who fight and conquer in temptations, which are from hell, because thereby the internal man is opened to and hath communication with heavenly goods and truths, verse 10.

And that all goods and truths derived from the Word, and received by man, are more closely conjoined with the LORD, and more fully confirmed, in states of opposition from infernal spirits, than at any other time, and that this has been the case from the beginning, verse 11, 12.

That the affection of truth from the LORD constitutes the church, but not truth without its affection, such truth being of no use



but to be cast out, and to be trodden under foot of men.

14. Ye are the light of the world. A city cannot be hid that is set on a mountain.

15. Neither do they light a lamp, and put it under the bushel, but on a candlestick, and it shines unto all that are in the house.

16. So let your light shine before men, that they may see your good works, and glorify your Father that [is] in the heavens.

17. Think not that I am come to dissolve the law or the prophets; I am not come to dissolve but to fulfil.

18 For verily I say unto you, till the heaven and the earth pass away, one iota or one tittle shall in no wise pass from the law, till all things be done.

19. Whosoever therefore shall loosen one of the least of these commandments, and shall teach men so, shall be called least in the kingdom of the heavens; but whosoever shall do and teach, he shall be called great in the kingdom of the heavens.

20. For I say unto you, that unless your justice shall exceed the [justice] of the scribes and pharisees, ye

whatsoever, verse 13.

That Divine Truth and the intelligence thereof are in the truths and goods of the church, and if united with the love of good, cannot be obscured by falses, verse 14.

That for this purpose, they ought not to be subjected to the things of man's natural will, but to be exalted by affection in the intellectual mind, and thus to guide and direct the things of the will, verse 15.

That thus truth becomes good, and is acknowledged to be from Good Divine, verse 16.

That the LORD, as to his Human [principle] fulfilled all things of the Word, which endureth for ever, and must needs in all things be accomplished, verses 17, 18.

That to oppose the good of the Word in the will, and its truth in the understanding, is to reject all spiritual good and truth, but that to cherish the good and truth of the Word is to receive spiritual life, verse 19.

That the Word ought to be observed in the spirit, as well as in the letter, or in its internal sense, as well as its

shall in no wise enter into the kingdom of the heavens.

21. Ye have heard that it was declared to the ancients, thou shalt not kill; but whosoever shall kill, shall be liable to the judgment.

22. But I say unto you, that every one who is angry with his brother rashly, shall be liable to the judgment; but whosoever shall say to his brother, Raca, shall be liable to the council; but whosoever shall say, thou fool, shall be liable to the Gehenna of fire.

23. If therefore thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25. Be well-minded to thine accuser quickly, whilst thou art in the way with him, lest at any time the accuser deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26. Verily I say unto thee, thou shalt by no means come out thence, until thou hast paid the last farthing.

27. Ye have heard that it was declared to the ancients, thou shalt not commit adultery.

28. But I say unto you, that every one who looketh at a woman to lust after her,

external, otherwise no internal spiritual life can be received from it, verse 20.

That there are three degrees of opposition to the good of the Word, or charity, first, depraved thought, secondly, depraved intention, thirdly, depraved will, and that each contains in itself its proper punishment, which is slighter in the former degree than in the latter, verse 21 to 23.

That the life of charity is to be preferred to the life of piety, but that the life of piety is not on that account to be discarded, verses 23, 24.

That in states of spiritual accusation there is need to exercise gentleness and compassion towards the accusing spirits, lest the spirit of fretfulness and bitter judgment should be excited and, thence spiritual imprisonment should ensue, verses 25, 26.

That adultery is of the spirit, and that whosoever wilfully indulgeth concupiscence, is an adulterer, verse, 27, 28.

hath already committed adultery with her in his heart.

29. But if thy right eye scandalize thee, pluck it out, and cast from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell.

30. and if thy right hand scandalize thee, cut it off, and cast from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell.

31. It hath been said, that whosoever shall put away his wife, let him give her a bill of divorcement:

32. But I say unto you, that whosoever shall put away his wife, saying for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is put away, committeth adultery.

33. Again, ye have heard that it hath been declared to the ancients, thou shalt not forswear thyself, but shalt perform to the Lord thine oaths.

34. But I say unto you, swear not at all, neither by the heaven, for it is the throne of God;

35. Nor by the earth, for it is the footstool of his feet; neither by Jerusalem for it is the city of the Great King.

36. Neither shalt thou swear, by the head, because

That evil ought to be rejected from the thought, verse 29.

And also from the affection, verse 30.

Otherwise the whole man must perish, verses 29 30.

That good shall not reject its own proper truth, unless it favours evil, and that the truth so rejected cannot be conjoined to any other good, verses 31, 32.

That Divine Truths are to be confirmed from the LORD, and not from man, verses 33 to 38.

Because man of himself cannot understand any thing,



thou canst not make one hair white or black. verse 36.

37. But let your word be, yea, yea, nay, nay ; but whatsoever is beyond these, is from the evil.

38. Ye have heard that it hath been declared, an eye for an eye, and a tooth for a tooth :

39. But I say unto you, resist not the evil, but whosoever shall smite thee on thy right cheek-bone, turn to him the other also.

40. And if any man will sue thee at the law and take thy coat, let him have the cloak also.

41. And whosoever shall compel thee to go one mile, go with him two.

42. Give to him that asketh thee, and him that would borrow of thee turn not away.

43. Ye have heard that it hath been declared, thou shalt love thy neighbour, and shalt hate thine enemy.

44. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for those that despitefully use you and persecute you.

45. That ye may be sons of your Father that [is] in the heavens, for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

46. For if ye love those who love you, what reward

That the celestial man doth not reason about truths, because he hath a perception thereof from good, verse 37.

That man ought not to resist evil from himself, but from the LORD, verse 38 to 42, and to be patient and contented as far as possible under its assault, verse 39, 40, 41, whether the assault be against good, verse 39.

Or against truth, verses 40, 41.

That good ought to be communicated freely, and also truth, verse 42.

That genuine charity is kind and well-disposed towards all, doing good to, instructing, and interceding for all, verses 43, 44.

That it restores in man the Divine image and likeness by regeneration from the Divine [principle], which is the source of good and truth to all, whether they receive or reject, verse 45.

That the joys of heaven are not in natural affection and

have you? Do not even the publicans the same?

47. And if ye embrace your brethren only, what do ye more abundantly? Do not even the publicans so?

48. Be ye therefore perfect, as your Father that [is] in the heavens is perfect.

thought, but in spiritual, and thence in natural, verses 46, 47.

Therefore the spiritual affection of charity ought to be cherished, because it is in man the image and likeness of the LORD.

## CHAPTER V.

### EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

### EMANUEL SWEDENBORG.



VERSE 3. *Blessed are the poor, &c.*—By the poor in the spiritual sense of the Word, are principally understood those who are not in the knowledges of what is good and true, and yet desire them, because by the rich are understood such as are possessed of the knowledges of things good and true. *Ap. Rev.* 209.

To be spiritually poor is to acknowledge in heart that no one knows, understands, and is wise of himself, but that what every one knows, understands, and is wise in, is all from the Lord; in such acknowledgment are all the angels of heaven, on which account also they are intelligent and wise, and in that degree in which they are in the acknowledgment and perception that it is so; for they know and perceive that nothing of truth which is called [the truth] of faith, and nothing of good which is of love, is from themselves, but from the Lord, and that all things which they understand, and in which they are wise, have reference to the truth of faith and to the good of love; hence also they know that they have all intelligence and wisdom from the Lord;

and inasmuch as they know and acknowledge this, and also will and love it, therefore Divine Truth from the Lord, which is the source of all intelligence and wisdom, continually flows in, and they receive its intelligence and wisdom so far as they are affected by it, that is, so far as they love it. *Ap. Ex.* 118.

Verse 5. *Blessed are the meek for they shall inherit the earth.*—The inheritance of the earth doth not signify the possession of earth, but the possession of heaven and of the blessedness therein; the meek signify those who are in the good of charity. *Ap. Ex.* 304.

Verse 8. *Shall see God.*—By seeing God is signified to be gifted with intelligence and faith, for to see in the internal sense is to see spiritually, and to see spiritually is to see from faith. *A. C.* 9411.

Verses 10, 11, 12. *Blessed are they which are persecuted, &c.*—These words relate to those who fight and conquer in temptations induced from the evil, thus from hell; temptations are signified by reviling, persecuting, saying an evil saying, telling lies for the sake of Christ, for temptations are assaults and infestations of truth and good by falses and evils; by Christ is meant the Divine Truth from the Lord, which is assaulted, and for the sake of which they are infested; rejoice and exult because your reward is much in the heavens, signifies heaven with its joy communicated to those who are in the spiritual affection of truth, for they alone fight and conquer, by reason that the Lord is in that affection, who resists and conquers for man in the combats of temptations: for so persecuted they the prophets who were before you, signifies that heretofore in like manner they assaulted the truths of doctrine, which appertained to those who were in the spiritual affection of truth, for by prophets abstractedly from persons are signified the truths of doctrine derived from the Word, or from the Lord. Hence it may be manifest, that by reward is signified heaven, as to its blessedness, satisfactoriness and delight, which belongs to those who are in the spiritual affection of truth and good, and that the reward is that affection itself; for whether we speak of that affection or of heaven, it is the same thing, inasmuch as heaven is in that affection and from it. *Ap. Ex.* 695.

Verse 13. *Ye are the salt of the earth, &c.*—By the salt of the earth is meant the truth of the church, which desires good; by salt which hath lost its savour is signified truth without desire to good; that such truth is profitable for nothing, is described by its being cast out and trodden under



foot; to desire good is to desire to do good and thereby to be conjoined with good. *A. C.* 9207.

Verse 14. *Ye are the light of the world, &c.*—These words were spoken to the disciples, by whom are signified all truths and goods in the complex; wherefore it is said, ye are the light of the world, for by light is signified Divine Truth and the intelligence thence derived; inasmuch as these things were signified by the expression, ye are the light of the world, it is therefore said, a city set on a mountain cannot be hid, neither do they light a lamp and put it under a bushel, for by a city set on a mountain is signified the truth of doctrine derived from the good of love, and by a lamp in general truth derived from good and the intelligence thence. *Ap. Ex.* 223.

Verses 17, 18. *One iota or one tittle shall in no wise pass from the law, &c.*—The subject treated of in chapters xx. xxi. xxii. xxiii. of the book of Exodus is concerning the laws, judgements and statutes, which were promulgated from mount Sinai, and it hath been shewn what they contain in the internal sense, thus how they are perceived in heaven, viz. that they are not perceived according to the literal sense, but according to the spiritual sense, which doth not appear in the letter, but still is in it: He who doth not know how the case really is, may suppose that the Word as to the literal sense is thereby annihilated, by reason that no attention is paid to it in heaven: But it is to be noted, that the literal sense of the Word is in no wise thereby annihilated, but is rather confirmed, and that singular the expressions derive weight and sanctity from the spiritual sense which is in them, inasmuch as the literal sense is a basis and support on which the spiritual sense leans, and with which it coheres in the closest conjunction, insomuch that there is not even an iota, or apex, or tittle in the letter of the Word, which doth not contain in it a holy Divine principle, according to the words of the Lord in Matt. "*Verily I say unto you, till the heaven and the earth pass away, one iota or one tittle shall not pass from the law, till all things be done,*" v. 18. and in Luke, "*It is easier for heaven and earth to pass, than for one apex of the law to fail,*" xvi. 17; that the law is the Word, see n. 6752, 7462; therefore also by the Divine Providence of the Lord it hath come to pass, that the Word hath been preserved as to every iota and apex, from the time in which it was written, especially the Word of the Old Testament: It hath been shewn from heaven, that in the Word not only every expression, but also every syllable, and what is in-

credible, every tittle of a syllable in the original tongue involves a holy principle, which is made perceptible to the angels of the inmost heaven ; that this is so, I can take upon me to assert, but I know that it surpasses belief. Hence it is evident, that indeed the external rituals of the church, which [rituals] represented the Lord and the internal things of heaven and of the church which are from the Lord, and which are treated of in the Word of the Old Testament, have been for the most part repealed, but that still the Word in its Divine sanctity remains, since, as hath been said, all and singular things therein still involve holy Divine things, which are perceived in heaven whilst that Word is reading ; for in singular things there is an internal holy principle, which is the internal sense of the Word, or the celestial and Divine sense ; this sense is the soul of the Word, and is the Divine Truth itself proceeding from the Lord, thus it is the Lord Himself. From these considerations it may be manifest how the case is with the laws, the judgments, and the statutes which were promulgated by the Lord from mount Sinai, viz. that all and singular the things therein are holy, because in the internal form they are holy, but still that some of them are repealed as to use at this day where the church is, which is an internal church ; but some of them are of such a nature that they may serve for use if [the church] be so disposed : and some of them are altogether to be observed and done ; Nevertheless those which are repealed as to use where the church is, and those which may serve for use if [the church] be so disposed, and also those which are altogether to be observed and done, are alike holy in the holy internal principle, for the Word throughout is in its bosom divine : The holy internal principle is what the internal sense teaches, and is the same thing with the internals of the Christian church, which the doctrine of charity and faith teacheth. That these things may be presented to the apprehension, let the laws, the judgments, and the statutes, treated of in chapters xx. xxi. xxii. xxiii. of the book of Exodus serve for illustration : *The things therein which are altogether to be observed and done, are what are contained in chap. xx. 3, 4, 5, 7, 8, 12, 13, 14, 20 ; chap. xxi. 12, 14, 15, 20 ; chap. xxii. 17, 18, 19, 27 ; chap. xxiii. 1, 2, 3, 6, 7, 8, 24, 25, 32. Those things which may serve for use if [the church] be disposed, are such as are contained in chap. xx. 10. chap. xxi. 18, 19, 22, 23, 24, 25, 33, 34, 35, 36, 37 ; chap. xxii. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 16, 20, 21, 22, 24, 25, 26, 30 ; chap. xxiii. 4, 5, 9, 12, 13, 14, 15, 16, 33.* But those which are repealed as to use at

this day where the church is, chap. xx. 21, 22, 23; chap. xxi. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 16, 21, 26, 27, 28, 29, 31, 32; chap. xxii. 14, 28, 29; chap. xxiii. 10, 11, 17, 18, 19. But as was said above, the latter and the former are alike holy, or alike the Divine Word. A. C. 9349.

Verses 19 to 24. *Whosoever shall do and teach, he shall be great in the kingdom of the heavens, &c.*—The subject treated of in this chapter throughout is concerning the interior life of man, which is the life of his soul, consequently of his will and thought thence derived, thus concerning the life of charity, which is spiritual moral life; which life the sons of Jacob were before ignorant of by reason that they were external men even from their fathers: on this account also they were held to live in external worship, according to statutes which were external, representing the internal things of worship and of the church; but the Lord in this chapter teacheth, that the interior things of the church were not only to be represented by external actions, but also that with the soul and with the heart they were to be loved and done; wherefore that he will be saved who from interior life doeth and teacheth the external things of the church, is signified by him who doeth and teacheth being called great in the kingdom of the heavens; that unless there be internal life and thence external, heaven is not in man, and hence he is not received in heaven, is signified by unless your justice shall exceed the justice of the scribes and pharisees ye shall not enter into the kingdom of the heavens; by justice is signified the good of life derived from the good of charity, and by exceeding that of the scribes and pharisees is signified that there must be internal life, and not external without internal; the scribes and pharisees were only in external representatives, and not in internal things; life external and internal is taught in the precepts of the decalogue, which says, thou shalt not kill; but they were ignorant that to will to kill a man is to kill him, wherefore it is first said, ye have heard that it was said, to the ancients, thou shalt not kill, and whosoever shall kill shall be liable to the judgment; for a sentiment had prevailed amongst the Jews from ancient time, that it was allowable to kill, especially the Gentiles, on account of injuries done to themselves, and that for this they would be punished only lightly or severely according to circumstances as to enmities, consequently only as to the body, and not as to the soul; this is meant by being liable to the judgment: That he who without just cause thinks amiss of his neighbour, and averts himself from the good of charity



is lightly chastised as to the soul, is signified by whosoever is angry with his brother rashly shall be liable to the judgment: to be angry signifies to think amiss, for it is distinguished from saying Raca, and saying thou fool; brother is neighbour, and also the good of charity, and to be liable to judgment, is to be enquired into and chastised according to circumstances; that he who from depraved thought is contumelious to his neighbour, thus who despises the good of charity as a vile thing, would be more grievously chastised, is signified by whosoever shall say to his brother Raca shall be liable to the council; by saying Raca is signified to be contumelious to a neighbour, thus to account the good of charity a vile thing, for to say Raca signifies to account as empty, thus as vile, and brother is the good of charity; that he who hateth his neighbour, thus who is altogether averse from the good of charity, is damned to hell, is signified by whosoever shall say thou fool shall be liable to the gehenna of fire; to say thou fool is to be altogether averse from, brother is the good of charity, and the gehenna of fire is hell, where they are who hate that good and thence hate their neighbour: Three degrees of hatred are described by those words: the first is of depraved thought, which is to be angry; the second is of depraved intention thence derived, which is to say Raca; and the third is of depraved will, which is to say thou fool; all these degrees are degrees of hatred against the good of charity, for hatred is opposite to the good of charity, and three degrees of punishment are signified by the judgment, the council, and the gehenna of fire, punishments for lighter evils are signified by the judgment, punishments for weightier evils are signified by the council, and punishment for the weightiest evils are signified by the gehenna of fire. Inasmuch as the universal heaven is in the good of charity towards the neighbour, and the universal hell is in anger, enmity, and hatred against the neighbour, and hence these evils are opposite to that good, and whereas the worship of the Lord is worship from heaven, which is internal, and it is no worship if any thing of it be from hell, and yet external worship without internal is from hell, it is therefore said, if thou offer thy gift upon the altar, and there rememberest that thy brother hath aught against thee, go away, first be reconciled to thy brother, and then come and offer thy gift upon the altar; by gift upon the altar, is signified the worship of the Lord from love and charity, by brother is meant neighbour, and abstractedly is signified the good of charity, by having aught against thee is signified anger,

enmity, or hatred, and by being reconciled is signified their dissipation, and consequent conjunction by love. *Ap. Ex.* 746.

Verse 19. *The same shall be called great.*—They who are principled in doctrinals, and not so much in life, know no other than that the heavenly kingdom is similar to kingdoms on earth in this respect, that they become great there by ruling over others, the delight thence arising being the only delight which they are acquainted with, and which they prefer to every other delight, wherefore the Lord spake according to that appearance also in the Word, as in Matthew, “He who doeth and teacheth, *shall be called great in the kingdom of the heavens;*” and in David, “*I said, ye are gods, and ye are all the sons of the Highest;*” Psalm lxxxii. 6; John x. 34, 35; and since the disciples themselves in the beginning had no other opinion of the heavenly kingdom than of greatness and pre-eminence, as on earth, as is manifest from Matthew, chap. xviii. 1; Mark ix. 34; Luke ix. 46; and also the idea of sitting on the right hand and left of a king, Matthew xx. 20, 21, 24; Mark x. 37; therefore also the Lord answered according to their apprehension, and also according to their mind [animus], saying, (when there was a dispute amongst them who of them should be greatest) “Ye shall eat and drink on My table in My kingdom, *and shall sit on thrones* judging the twelve tribes of Israel,” Luke xxii. 24, 30; Matt. xix. 28; for at that time they did not know that heavenly delight was not a delight of greatness and pre-eminence, but a delight of humiliation, and of affection to serve others, thus that it consisted not in willing to be greatest, but to be least, as the Lord teacheth in Luke, “Whosoever is the *least* amongst you, *he shall be great;*” ix. 48; and indeed the least become great, pre-eminent, powerful and commanding respectively, for one of the angels is more powerful than myriads of infernal spirits, yet not of himself, but from the Lord; and so far from the Lord, as he believes that he can do nothing of himself, thus that he is the least; and he is so far able to believe this, as he is in humiliation and the affection of serving others, that is, as he is in the good of love to the Lord and charity towards the neighbour. *A. C.* 3417.

Verse 20. *Except your justice exceed the justice of the scribes and pharisees, &c.*—Our Lord teaches in these words, that unless a man be inwardly sincere, just, faithful, and upright, he is insincere, unjust, unfaithful, and not upright. By a justice exceeding that of the scribes and pharisees, is

meant an interior justice, in which the man is who is in the Lord; that he is in the Lord, he also teaches in John, "*The glory which thou hast given me, I have given them, that they may be one as we are one, I in them, and thou in me, that they may be perfect in one, and that the love wherewith thou hast loved me may be in them, and I in them,*" xvii. 22, 23, 26; from which it appears that they are perfect when the Lord is in them; these are they who are called pure in heart, who shall see God, and are perfect as their Father in heaven is perfect, Matthew v. 1, 48. *Doctrine of life*, n. 848.

Verse 24. *First be reconciled to thy brother, &c.*—By reconciliation with a brother the Lord teacheth the good of love: to be reconciled to our brother is to shun enmity, hatred, and revenge; that it is to shun those evils as sins is manifest: The Lord also teacheth, that to kill is to be rashly angry with our brother or neighbour, and to esteem him as an enemy. *Doctrine of life*, n. 73.

*Then come and offer thy gift.*—By offering a gift on the altar, is signified all Divine Worship, by reason that Divine Worship, with the Jewish nation, consisted principally in offering burnt-offerings and sacrifices, by which were therefore signified all things of worship, see *Doctrine of the New Jerusalem*, n. 214, 221. Worship doth not consist in prayers and in external devotion, but in a life of charity; prayers are only its externals, for they proceed from man by [or through] his mouth, wherefore such as the man is as to life, such are his prayers; it is of no consequence that he puts himself in a posture of humility, kneeling on his knees and groaning when he prays, for these are external things, and unless external things proceed from internal, they are only gestures and sounds without life; there is affection in singular the things which man speaks, and every man, spirit, and angel is his own affection, for the affection of each is his life; it is the affection itself which speaks, and not the man without it, wherefore such as the affection is such is the prayer. Spiritual affection is what is called charity towards the neighbour, in that case there is true worship, prayer is what proceeds from it; hence it may be manifest, that the essential of worship is a life of charity, and its instrumental is gesture and prayer, or that the life of charity is the primary of worship, and prayer is its secondary: From which consideration it is evident, that they who place all Divine Worship in oral piety, and not in actual piety, are in a great error; actual piety consists in acting from a principle of sincerity and rectitude, and from a principle of justice



and equity in every work and in every function, and this because it is commanded by the Lord in the Word, for thus man in all his work hath respect to heaven and to the Lord, with whom he is thereby conjoined: But to act with sincerity and rectitude, with justice and equity, merely from the fear of the law, or the loss of reputation, of honour, and of gain, without at all thinking of the Divine Law, of the precepts of the Word, and of the Lord, and yet to pray devoutly in temples, is external piety, which, howsoever holy it appears, is still not piety, but is either hypocrisy, or is some pretence derived from habit, or is something persuasive grounded in a false principle that Divine Worship consists in that alone, for it doth not look to heaven and to the Lord with the heart, but only with the eyes, the heart looks to self and to the world, and the mouth speaks from habit of the body alone and its memory; by such worship man is conjoined to the world and not to heaven, and to self and not the Lord. *Ap. Ex. 325.*

Verses 27, 28. *Thou shalt not commit adultery, &c.*—By committing adultery is to be understood, not only whoredom in the natural sense, but also obscene actions, wanton discourss, and filthy thoughts; but by committing adultery in the spiritual sense is understood to adulterate the goods of the Word, and to falsify its truths; and in the supreme sense, by committing adultery is understood, to deny the Divinity of the Lord, and to profane the Word. That by committing adultery is understood to do obscene things, to speak wantonly, and to think filthily, appears from the words of the Lord in Matthew, "*I say unto you, that every one who looketh at a woman to lust after her, hath already committed adultery with her in his heart.*" Doctrine of life, n. 74, 78.

Verses 29, 30. *If thy right eye offend thee, pluck it out, &c.*—That by the right eye and by the right hand the Lord did not mean the right eye and the right hand, must be plain to every one from this consideration, that it is said, that the eye is to be plucked out, and that the hand is to be cut off, if they should scandalize; but inasmuch as by eye, in the spiritual sense is signified all that which is of the understanding and thence of the thought, and by the right hand all that which is of the will and thence of the affection, it may be manifest that by plucking out the right eye, if it should scandalize, is signified that evil should be rejected from the thought, if it entered into the thought; and by cutting off the right hand, if it should scandalize, is signified that evil should be dislodged from the will, if it entered into

the will; for the eye itself cannot scandalize, nor the right hand, but scandal comes from the thought of the understanding, and the affection of the will, which correspond thereto: The reason why it is said the right eye and the right hand, and not the left eye and the left hand, is, because by right is signified good, and in the opposite sense evil, but by left is signified truth, and in the opposite sense the false; and all scandalizing comes from evil, but not from the false unless the false be the false of evil: That these things are said of the internal man, whose property it is to think and will, and not of the external whose property it is to see and act, may be manifest from what goes immediately before concerning a woman, that only to look at her from concupiscence is to commit adultery. *Ap. Ex. 600.*

The left eye is the intellectual principle, but the right eye is the affection of that principle; by the right eye therefore being plucked out is denoted, that the affection, if it offends, is to be subdued. *A. C. 2701.*

Verses 33 to 37. *Ye have heard that it hath been said, Thou shalt not swear, &c.*—It was allowed to the ancients, who were in the representatives and significatives of the church, to swear by Jehovah God, that they might testify the truth, and thus by that oath was signified, that they thought what was true and willed what was good: This was especially allowed to the sons of Jacob, inasmuch as they were altogether external and natural men, and not internal and spiritual; and merely external or natural men are willing to have truth confirmed and testified by oaths: but internal or spiritual men are unwilling to admit of such confirmation, yea, they hold oaths in aversion, and think of them with horror, especially of those which have God for their object, and the holy things of heaven and the church, being content to say and to have it said that such a thing is true or that it is so. Inasmuch as to swear is not of the internal or spiritual man, and inasmuch as the Lord, when He came into the world, taught men to be internal and spiritual, and for this end, after that He had abrogated the externals of the church, He opened its internals, therefore also He prohibited swearing by God and by the holy things of heaven and the church, Matthew v. 33 to 37; the holy things by which men are not to swear, are there mentioned, viz. heaven, earth, Jerusalem, and the head, and by heaven is meant the angelic heaven, wherefore it is called the throne of God; by earth is meant the church, wherefore it is called God's footstool; by Jerusalem is meant the doctrine of the

church, wherefore it is called the city of the Great God; and by head is meant intelligence thence derived, wherefore it is said, thou canst not make one hair white or black, by which is signified that man of himself cannot understand any thing. It is said in the Word that Jehovah God or the Lord swears, but this is only according to the sense of the letter, for it is not suitable to God Himself or the Divine Truth to swear; but when God or the Divine Truth wills to have any thing confirmed before men, then that confirmation descending into a natural sphere falls into an oath, or into the usual form of an oath in the world; hence it is evident, that although God never swears, still in the sense of the letter of the Word, which sense is natural, it is said, that He swears. *Ap. Ex. 608.*

The Lord's Word concerning an oath involves, that Divine Truths are to be confirmed from the Lord, and not from man, which is the case when men are internal and not external; for external men confirm truths by oaths, but internal men by reasons; they who are still more interior men do not confirm them, but only say that it is so, or that it is not so; external men are those who are called natural men, internal those who are called spiritual men; and still interior those who are called celestial men; that these latter, namely, the celestial, perceive from the Lord, whether a thing be true or not true, see n. 2708, 2715, 2718, 3246, 4448, 7877; from these considerations it is evident what is involved in the Lord's words, *Thou shalt not swear at all*; also, *let your discourse be yea, yea, nay, nay.* A. C. 9166. see also A. C. 2842.

Verse 36. *Thou canst not make one hair black or white.* This is mentioned by the Lord as the reason against swearing by the head, because *to swear by the head* is to swear by the truth, which man himself believes to be truth, and makes the truth of his faith, for that constitutes the head with man and is also signified by the head in Isaiah, chap. xv. 2; chap. xxix. 10. and in Ezekiel, chap. vii. 18; chap. xiii. 18; chap. xvi. 12; chap. xxix. 18; and in Matthew, chap. vi. 17, and in other places; wherefore also it is added, *because thou canst not make one hair black or white*, for hair is the truth of the external or natural man, such as appertains to those who are in the truth of faith, not because they perceive that it is truth, but because the church so teaches; and whereas they do not know it from any other ground, it is said that they ought not to swear by it, because they cannot make a hair white or black; for to make a hair white is to say that



truth is truth from self, and to make a hair black is to say the false is false from self; for white is predicated of truth, n. 3301, 3993, 4007, 5319, and hence black of the false. From these considerations it is now evident what is meant by not swearing at all, neither by heaven, nor by earth, nor by Jerusalem, nor by a man's own head, viz. that Truth Divine ought not to be confirmed from man, but from the Lord with man; therefore it is lastly said, "*Let your discourse be yea, yea, nay, nay, for whatsoever is beyond these is from evil;*" for they who from the Lord perceive and see truth, do not otherwise confirm it; this is the case with the angels of the inmost or third heaven, who are called celestial angels. That discourse more than these is from evil, is because what is more is not from the Lord, but from the proprium of man, thus from evil, for the proprium of man is nothing but evil, see n. 210, 215, 874, 875, 876, 987, 1023, 1044, 1047, 3812, 4328, 5665, 8941, 8944. A. C. 9166.

Verse 38 to 42. *Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you resist not evil, &c.*—That these words are not to be understood according to the letter, is evident to every one; for who is under any obligation from Christian love, to turn the left cheek to him who striketh the right, and to give his cloak to him who is desirous to take his coat? In a word, who is there to whom it is not allowed to resist evil? But whereas all things that the Lord spake were in themselves divine celestial things, it may be manifest that a celestial sense is contained in these words, as in the rest which the Lord spake: The reason why that law was enacted amongst the sons of Israel, that they should give an eye for an eye, and a tooth for a tooth, Exod. xxi, 23. 34; Levit. xxiv. 20; Deut. xix. 21, was because they were external men, and hence only in the representatives of celestial things, and not in the celestial things themselves, hence neither in charity, mercy, patience, or in any other spiritual good, therefore they were in the law of retaliation: for the celestial law, and hence the Christian law, is what the Lord taught in the evangelists, "*All things whatsoever ye are willing that men should do to you, even so do ye to them, for this is the law and the prophets,*" Matthew vii. 12; Luke vi. 30. Inasmuch as this law is in heaven, and from heaven in the church, hence also every evil hath along with it corresponding punishment, which is called the punishment of evil, and is in as conjoined with evil; from this flowed the punishment of retaliation; which was dictated to the sons of Israel, because they were external men and not

internal: internal men, as are the angels of heaven, do not will the recompense of evil for evil, but from heavenly charity forgive, for they know that the Lord protects all who are in good against the evil, and that He protects according to the good appertaining to them, and that he would not protect, if by reason of the evil done to themselves, they should be inflamed with enmity, hatred and revenge, for these [evils] avert protection: These therefore are the things involved in those things which the Lord said; but what they signify, it may be expedient to declare in order; an eye for an eye, and a tooth for a tooth, signifies that so far as any one takes away from another the understanding of truth and the sense of truth, so far they will be taken away from him; by an eye is signified the understanding of truth, and by a tooth the sense of truth, for tooth signifies what is true and false as it appertains to the sensual man; that he who is in Christian good, will permit an evil [person] to take those things away so far as he can, is described by what the Lord replies on the same subject; that evil is not to be resisted, signifies that it is not to be fought in return nor recompensed, for the angels do not fight with the evil, still less do they recompense evil for evil, but permit them to do it, because they are protected by the Lord, and hence no evil from hell can hurt them; whosoever smiteth thee on thy right cheek-bone, turn to him the other also, signifies that if any one is willing to do hurt to the perception and understanding of interior truth, it is permitted, so far as he makes the attempt; by the cheek-bone is signified the perception and understanding of interior truth, by the right cheek-bone the affection and thence the perception thereof, and by the left cheek-bone the understanding thereof; and because mention is made of the cheek-bone, therefore also mention is made of smiting, by which is meant to do hurt to; for all things which are of the mouth, as the throat, the mouth, the lips, the cheek-bones, the teeth, signify such things as are of the perception and understanding of truth, because they correspond to them; wherefore they are expressed by those things in the sense of the letter of the Word, which consists of mere correspondencies: If any one will sue thee at the law, and take away thy coat, let him have thy cloak also, signifies that if any one is willing to take away the interior truth which appertains to thee, he be allowed also to take away exterior truth; the coat signifies interior truth, and the cloak exterior truth; the angels also do this when they are with the evil, for the evil cannot take away any thing of truth and good from the angels, but they can from those,

who on that account burn with enmity, hatred, and revenge, for these evils avert and reject protection from the Lord: Whosoever shall compel thee to go one mile, go with him two, signifies that he who is willing to draw away from truth to the false and from good to evil, should not be opposed, because he cannot do it; by a mile the like is signified as by a way, viz. that which leads away and leads: Give to him that asketh thee, signifies that it should be permitted: and from him that would borrow of thee, turn not away, signifies that if he desires to be instructed, he should be instructed, for the evil desire this that they may pervert and deprive, but still they are not able. This is the spiritual sense of the above words, wherein lie stored up the things which have been now said, which are especially for the angels, who perceive the Word only according to its spiritual sense; they are also for men in the world who are in good, when the evil attempt to seduce them: That the evil are such against those whom the Lord protects, hath been given to know from much experience; for they have continually laboured by every method and endeavoured to deprive me of truths and goods, but in vain. *Ap. Ex.* 556. See also *A. C.* 8223, 9048.

Verses 44, 45. *Love your enemies, &c.*—Charity towards the neighbour is first described, which consists in willing good and doing good even to enemies, by loving them, blessing them, and praying for them, for genuine charity regards nothing but the good of another; in the above words to love signifies charity, to bless instruction, and to pray intercession; the reason is because within in charity the end is to do good; that this is the Divine [principle] itself appertaining to man, as it appertains to regenerate men, is signified by the words, that ye may be the sons of your Father in the heavens; the Father in the heavens is the Divine [principle] proceeding, for all who receive it are called sons of the Father, that is, of the Lord; by the sun which He causes to rise on the evil and the good, is signified the Divine Good flowing-in; and by the rain which He sends on the just and the unjust, is signified the Divine Truth flowing-in, for the Divine [principle] proceeding, which is the Father in the heavens, flows-in alike with the evil and the good, but its reception must be by man, although not so by man as man, but as it were by him, for the faculty of receiving is continually given him, and also flows-in, so far as man removes opposing evils through the faculty also which is continually given, which faculty appears as of man, although it is of the Lord. *Ap. Ex.* 644. See also *A. C.* 9256.



Verse 45. *That ye may be the sons of your Father who is in the heavens, &c.*—The subject here treated of is concerning charity towards the neighbour, as is evident from what goes before and from what follows, and specifically concerning the Jews, who accounted the Gentiles as enemies, and those of their own nation as friends; that they should love the Gentiles alike with those of their own nation, is illustrated by the comparison here applied by the Lord; but inasmuch as all comparisons in the Word are grounded in correspondencies, and thence derive their signification, like the rest of the things which are not comparatively spoken, this is the case also with this comparison, and by the Father in the heavens causing his sun to arise on the evil and the good, and sending rain on the just and unjust, is signified that the Lord out of heaven flows-in with the Divine Good of love, and with the Divine Truth, alike with those who are out of the Jewish Church, as with those who are within it; the sun also in this passage signifies the good of love, and rain the Divine Truth; the evil and unjust in the internal sense signify those who were of the Jewish Church, because they did not receive, and the good and just those who were out of that Church and did receive: In general all the evil and the good, and the just and unjust are here meant, for the Lord flows-in with good and truth alike with all, but all do not alike receive. *Ap. Ex. 401.*

Verse 48. *As your Father that is in the heavens is perfect.*—Frequent mention is made by the Lord of *the Father that is in the heavens*, and in such case is meant the Divine [being or principle] in heaven, thus the good in which heaven originates: the Divine [being or principle] viewed in Himself is above the heavens, but the Divine [being or principle] in the heavens is the good which is in the truth which proceeds from the Divine [being or principle], this is meant by the Father in the heavens, as where it is written, “*Our Father that art in the heavens, hallowed be Thy name,*” Matth. vi. 9. “*He that doeth the will of the Father that is in the heavens,*” Matth. vii. 21; and besides, chap. x. 32, 33; chap. xv. 17; chap. xviii. 10, 14, 19. The Divine which is in the heavens is the good which is in the Divine Truth which proceeds from the Lord, but the Divine above the heavens is the Divine Good itself. *A. C. 838.*

## CHAPTER V.

## TRANSLATOR'S NOTES AND OBSERVATIONS.

It deserves to be attended to, that the blessings pronounced by the LORD in this chapter, from verse 3 to 11, relate to states of the *will* as to its reception of the good of love and charity, and not to states of the *understanding*, as to its reception of the doctrines of faith, to teach us the important lesson, that the state of our wills, with regard to the reception of a pure love, is what principally concerns us to regulate. Not that it is to be supposed, that the understanding of truth is unconnected with blessedness, and therefore a thing of indifference, for without the knowledge of truth it is impossible to conceive that a state of good can either be formed or preserved: It is only meant, that a state of good ought in all cases to have the pre-eminence, and perhaps for this reason amongst many others, because our reception of truth will always depend on the previous reception of good.

Verse 11. *Blessed are ye when they shall revile you, and persecute, and say every evil saying against you, telling lies, &c.*—This passage supplies another instance of the connection of ideas in the internal sense, when yet in the sense of the letter, they appear scattered and unconnected. For *reviling, persecuting, and saying every evil saying against*, according to the internal sense, are all included in every one act of opposition to what is good and true, *reviling* having reference to opposition in the will, *persecuting* to opposition in the understanding, and *saying every evil saying against* to opposition in the thought, whilst *telling lies* is the combined effect of the the three former acts united.

Verse 12. *Rejoice and be glad for your reward, &c.*—The heavenly marriage is here again pointed at, *rejoicing* having respect to the will of good, and *being glad* to the understanding of truth, and *reward* to the possession of both.

Verse 13. *Ye are the salt of the earth.*—In the next verse it is said, *ye are the light of the world*, to mark again the heavenly marriage of good and truth, *salt* in the internal sense denoting the affection of truth, thus its good, and *light* denoting the truth itself, thus both together denoting conjunction, which is predicated of the LORD's disciples, be-

cause the reception of the good and truth of the Lord's Word, and the conjunction of those principles in the human mind, is what makes a disciple.

Verse 16. *The Father of you that [is] in the heavens.*—There is something singular in the manner in which this sentence is expressed in the original Greek, both in this, and other passages where it again occurs, as at verses 45, 48, of this chapter, and verses 1, 6, 9, of chapter vi. and other places. For the original Greek is thus written, τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς which translated literally into English, reads thus, *The Father of you the [or that] in the heavens*, which mode of expression cannot be accounted for but from what our enlightened expositor teaches concerning the internal sense, where he shews, that, *the Father in the heavens*, according to that sense, is the Good Divine, which both is *in*, and constitutes the heavenly kingdom, and is therefore emphatically called *the [or that] in the heavens*.

Verse 18. *One iota or one tittle, &c.*—What is here rendered tittle is expressed in the original by the term κέρέια which literally means a little horn, and probably refers to the little twirls of the letters in the Hebrew tongue, all of which have some peculiar force and meaning.

Verse 19. *Whosoever therefore shall loosen one of the least of these commandments, &c.*—What is here rendered *loosen* is expressed in the original Greek by the term λυση from λυω, which signifies to loosen, thus denoting, according to the spiritual idea, a separation of the truth of the Word from its good, by loosening the bond of conjunction, as is the case, when men receive the truth of the Word in their understandings, but do not suffer it to affect their wills or loves.

Verse 19. *Whosoever shall do and teach, &c.*—According to the spiritual sense, to *do* has reference to the *will* or *love*, and to *teach* to the *understanding* or *knowledge*, thus both expressions united have reference to the heavenly marriage of good and truth so often referred to above.

Verse 22. *To be angry, to say to a brother, Raca, and to say, thou fool*—in the detached sense of the letter, appear like unconnected expressions, when yet, in the cohering spiritual sense, they have a combined force and meaning, denoting all the gradations of opposition to brotherly love or charity, and the conjunction of those gradations. The same is true of the different expressions to *be liable to the judgment*, to *be liable to the council*, and to *be liable to the gehenna of fire*, which denote the several gradations of punishment arising from that opposition, and at the same time the con-



junction of those gradations. See the extract from the *Ap. Ex.* on this verse,

Verse 25. *Be well-minded to thine accuser, &c.*—This is a literal translation of the original Greek ἰσθὶ εὐνοῶν ἀντιδικῶ σου, and the wisdom of the precept seems to relate more especially to states of spiritual accusation in times of temptation, when, it is well known, the spiritual adversary of man is very busy in fixing groundless charges of guilt on the troubled spirit, on which account he is called in the Revelations, *the accuser of the brethren, which accuseth them before God day and night*, chap. xii. 10. The wisdom of the precept teaches this important rule of conduct on the occasion, viz, that spiritual accusation ought always to be answered with gentleness, and the spiritual accuser to be opposed with kindness, otherwise man separates himself from the Divine Spirit, whilst a fretful and violent spirit of judgment is excited, whence comes the spiritual imprisonment which is here spoken of and guarded against.

Verse 29. *Pluck it out, and cast from thee*—Two distinct expressions are here used to mark the full rejection of evil, as also in the following verse, speaking of the right hand which scandalizes, where it is said, *cut it off, and cast from thee*. The distinction appears to be grounded in the distinct operations of the *understanding* and the *will*, which are *unitedly* necessary to effect the complete separation of evil, and therefore it seems intended to suggest to man the important lesson, that such separation cannot be complete, unless it be the *joint* effect of rejection from and by both those principles of the human mind; in other words, *from* the will, and *by* the understanding, for the will acts *by* the understanding, as the understanding acts *from* the will. Evil therefore may be said to be *plucked out and cut off*, when the understanding first notes and opposes it as evil, but it is not *cast from* the mind, until the will or love is also against it, and thus unites with the understanding to effect a full ejection.

## MATTHEW.



## CHAPTER VI.

## CHAPTER VI.

## THE INTERNAL SENSE.

1. **T**AKE heed that ye do not your alms before men, to be regarded of them; otherwise ye have no reward with your Father that [is] in the heavens.

2. When therefore thou doest alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may be glorified of men, verily I say unto you, they have their reward.

3. But when thou doest alms let not thy left hand know what thy right hand doeth:

4. That thine alms may be in what is hidden, and thy Father that seeth in what is hidden, shall himself reward thee in what is manifest.

5. And when thou prayest, thou shalt not be as the hypocrites; for they love to pray standing in the synagogues, and in the corners of the streets, that they may appear unto men; verily I say unto you, that they have their reward.

6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father that

That good ought to be done from the love of good, and not with a view to please men, otherwise the love of God is not in it, neither true blessedness, verses 1, 2.

That it ought to be done from the Lord, and not from self, verse 3.

That good thus done brings its own reward from the Divine Good in which it originates, verse 4.

That truth, in like manner, ought to be spoken from the love of truth, and not to please men, because in this latter case it brings no delight along with it but what arises from human glory, verse 5.

That it ought to be spoken from the will of good, separated from evil, and opened to the Divine Good, in which

[is] in what is hidden, and thy Father that seeth in what is hidden, shall reward thee in what is manifest.

7. But when ye pray, do not multiply words, as the heathen, for they think that they shall be heard in their much speaking.

8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him.

9. Thus therefore pray ye: Father of us that [art] in the heavens, hallowed be thy name;

10. Thy kingdom come; thy will be done, as in heaven, so also on earth.

11. Give us to-day our daily bread.

12. And remit to us our debts, as we also remit to our debtors.

13 And lead us not into temptation, but deliver us from the evil: for thine is the kingdom, and the power, and the glory, into the ages, Amen.

14. For if ye remit to men their trespasses, your heavenly Father will also remit to you:

case it is admmissive of the blessedness of that good, verse 6.

That in speaking the truth before the Divine [being or principle] in supplication, the expressions are not attended to, but the affections and thoughts in the expressions, verses 7, 8;

Which affections and thoughts ought to be open inwards to the reception of the Divine Good, and to acknowledge the Divine Human [principle] of the Lord to be that good, verse 9.

And to receive thence Truth Divine, that so the external man may be conformable to the internal, verse 10.

And thus to incorporate the heavenly goods and truths of the Word continually into the life, verse 11.

And to give them back again to the LORD, in devout acknowledgment that they are his gifts, verse 12.

Confessing that the Lord alone defends man under all assaults of evil spirits, and finally delivers him from their power, whilst he acknowledges in true humiliation that all good and truth are from the LORD alone, and nothing from man, verse 13.

That the LORD separates evil from man, in proportion as man is in the will that it



15. But if ye do not remit to men their trespasses, neither will your Father remit your trespasses,

16. But when ye fast, be not as the hypocrites, of a sad countenance, for they cover their faces, that they may appear unto men to fast: verily I say unto you, that they have their reward.

17. But thou, when thou fastest, anoint thine head, and wash thy face;

18. That thou appear not unto men to fast, but to thy Father that [is] in what is hidden, and thy Father that seeth in what is hidden shall reward thee in what is manifest.

19. Treasure not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves dig through and steal:

20. But treasure up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not dig through nor steal:

21. For where your treasure is, there will your heart be also.

22. The lamp of the body is the eye; if therefore thine eye be simple, thy whole body shall be lightsome;

may be separated, but not otherwise, verses 14, 15.

That a defect of truth and good ought not to induce external sadness and severity, but should lead to internal sanctification and purity, in which latter case heavenly good is presently communicated, and heavenly joy succeeds, verse 16 to 19.

That the knowledges of good and truth ought not to be stored up in the external memory only, or in the natural understanding only, because in that case, not being incorporated into the life, they may be taken away and lost, verse 19.

But they ought to be stored up in the internal man, by influencing the will and its love, in which case they cannot perish, being incorporated into the life, verse 20.

That the state of the will and its love depends upon the state of its reception of the knowledges of good and truth, verse 21.

That if the understanding of truth be grounded in the will of good, man becomes enlightened with true wisdom

23. But if thine eye be evil, thy whole body shall be darksome: if therefore the light that is in thee be darkness, how great [is] the darkness?

24. No one can serve two lords, for either he will hate the one and love the other, or he will adhere to the one and despise the other. Ye cannot serve God and Mammon.

25. Therefore I say unto you, be not solicitous for your soul, what ye shall eat and what ye shall drink; nor for your body what ye shall put on: Is not the soul more than meat, and the body than raiment?

26. Look unto the fowls of the heaven; for they sow not, neither do they reap, nor gather into barns, and your Heavenly Father feedeth them. Do ye not differ much from them?

27. But which of you by being solicitous can add to his stature one cubit?

28. And why are ye solicitous about raiment? Learn of the lilies of the field how they grow; they toil not, neither do they spin;

29. But I say unto you, that even Solomon in all his glory was not arrayed like one of these.

in all things appertaining to salvation, verse 22.

But it is otherwise, if the understanding of truth be grounded in the love of evil, for in this case truth is falsified, which is a worse state than that of mere ignorance, verse 23.

That man cannot be principled at the same time both in good and evil, or in love to the LORD and self-love; for one must be the ruling love, and the other must serve, verse 24.

That the good of love with its intelligence, and all the truths of faith, are continually provided for man by the LORD, verse 25.

That all things of spiritual intelligence are continually nourished by good from the LORD, without any care of their own, much more the things of celestial love, verse 26.

And that man cannot give increase to that intelligence and love by any care of his own separate from the Divine Providence, verse 27.

That in like manner all inferior truths are provided of the LORD, verse 28.

And that in them is contained Divine Truth and Good, verse 29.

30. But if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, [shall He] not much more [clothe] you O ye of little faith?

31. Be not therefore solicitous, saying, what shall we eat, or what shall we drink, or wherewithal shall we be arrayed?

32. For all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first the kingdom of God, and his justice, and all these things shall be added unto you.

34. Be not then solicitous for the morrow; for the morrow shall be solicitous for the things of itself. Sufficient for the day is the evil thereof.

That if the LORD's Divine Providence thus extends to the lowest things and principles in the regenerate life, how much more to the higher, verse 30.

That therefore man ought to depend upon the Divine Providence for sustenance in all degrees of his life, and not to trust to his own prudence, verse 31.

That the unregenerate are more solicitous about external or natural life, than about internal or spiritual life, when yet the LORD wills that external or natural life, and the things thereof, should administer to internal or spiritual life, verse 32.

That therefore spiritual truth and good ought to be exalted above natural, in which case both are preserved, verse 33.

That man ought thus to live at all times under the protection and blessing of the Divine Providence of the LORD, and free from care and anxiety, verse 34.

That every state of good and truth hath its opposite state of evil and the false, from which latter they are protected, who depend upon the Divine Providence, verse 34 [latter part].

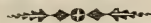


## CHAPTER VI.

## EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

## EMANUEL SWEDENBORG.



VERSES 2 to 6. *Take heed that ye do not your alms before men, &c.*—By alms in the universal sense is signified every good which man willeth and doeth, and by praying, in the same sense, is signified every truth which man thinketh and speaketh; they who do those two things that they may be seen, that is, that they may appear, they do good and speak truth for the sake of themselves and the world, for they do good and speak truth for the sake of glory, which is the delight of self-love, which delight they have from the world; inasmuch as the delight of glory is to these a reward, therefore it is said that they have their reward, but the delight of glory, which in the world appears to them as heaven, after death is turned into hell: But they who do good and speak truth not for the sake of themselves and the world, but for the sake of good itself and truth itself, these are meant by those who do alms in what is hidden, and who pray in what is hidden, for they do and pray from love or affection, thus from the Lord, this therefore it is to love good and truth for the sake of good and truth; of these therefore it is said, that the Father in the heavens will reward them in what is manifest; wherefore to be in goods and in truths from love or affection, which is the same thing with being in them from the Lord, is the reward, inasmuch as in those principles there is heaven, and every blessedness and satisfaction of heaven. By reward is properly meant that delight, satisfaction, and blessedness, which is in the love or affection of good and of truth; this love or this affection hath in it every joy of heart, which is called heavenly joy, and also heaven; the reason is, because the Lord is in that love or that affection, and with the Lord also heaven; that joy therefore, or that delight, satisfaction and blessedness it is, which is properly meant by the reward to be received by those who do

good and speak truth from the love and affection of good and truth, thus from the Lord, but in no case from themselves; and inasmuch as it is from the Lord, and not from themselves, it is not the reward of merit, but is the reward of grace. *Ap. Ex. 695.*

Verse 3. *Let not thy left hand know what thy right hand doeth.*—By this is signified that good ought to be done from a principle of good, and for the sake of good, and not for the sake of self and the world that it may appear: By alms is meant every good work; and by the left hand, not knowing what the right hand doeth is signified, that good ought to be done from the principle of good itself, and not without that principle, inasmuch as that is not good; by the right hand is signified the good from which [good is done], and by the left hand is signified truth from good, as was said above; this acts in unity with those who are in the good of love and charity, but not in unity with those who respect themselves and the world in the goods which they do, wherefore by the left hand is here meant to know and to act without good; that thine alms may be in secret signifies, that they be not done for the sake of appearance. *Ap. Ex. 600.*

Verse 6. *But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, &c.*—It was a customary form of speech amongst the ancients, to talk of entering into a closet, and also of shutting the door on the occasion, when they meant to do any thing which should not appear: this form of speech was derived from significatives in the ancient church; for by house in the spiritual sense they understood man, n. 3128; by the closets and the bed-chambers they understood the interiors of man; hence to come or enter into a closet signified into themselves, consequently that it did not appear: and inasmuch as entering into a closet was significative, therefore mention is made of it in the Word throughout, as in Isaiah, “Depart my people, enter into thy closets and shut thy door after thee; hide thyself as for a little moment, until anger pass away,” xxvi. 20; that to enter into closets in this passage doth not denote entering into closets, is very manifest, but to keep themselves in secret, and in themselves. *A. C. 5694.*

Verse 9. *Father of us that art in the heavens.*—See note above at verse 48 of the preceding chapter. By God and the Father in the spiritual sense are not meant two persons, but by God is meant the Divine [being or principle] as to wisdom, and by Father the Divine [being or principle] as to love; For there are two [principles] in the Lord, Divine

Wisdom and Divine Love, or Divine Truth and Divine Good: These two [principles] in the Old Testament are meant by God and Jehovah, which is the same thing as by God and the Father. Now whereas the Lord teaches, that He and the Father are one, and that He is in the Father, and the Father in Him, John x. 30; chap. xiv. 10, 11, by God and Father are not meant two persons, but the Lord alone, for the Divine [being or principle] is one and individual. That the Lord himself also is the Father, is manifest from the following passages in Isaiah, "*To us a boy is born, to us a son is given, whose name is Wonderful, GOD, Hero, FATHER OF ETERNITY, the Prince of Peace,*" ix. 6. Again, "*Thou Jehovah art our Father, thy name is our Redeemer,*" lxiii. 16. And in John, "*If ye have known Me, ye have also known my Father, and henceforth ye have known Him and have seen Him. Philip saith, Lord, shew us the Father; Jesus saith to Him, he who seeth Me seeth the Father, how then sayest thou, shew us the Father: Believe me, that I am in the Father, and the Father in Me,*" xiv. 7, 8, 9, 11. Ap. Rev. 170. See also *True Christian Religion*, 307, 583.

Verse 9. *Hallowed be thy name.* In many passages in the Word it is said, for the sake of the name of Jehovah, for the sake of the name of the Lord, for the sake of the name of Jesus Christ, that the name of God is to be hallowed, and the like: They, who do not think beyond the sense of the letter, imagine that name alone is meant in those passages; nevertheless name is not meant, but all that whereby the Lord is worshipped, all which hath relation to love and faith; hence by the name of the Lord in the Word are meant all the things of love and faith by which he is worshipped. The reason of this, that by the name of Jehovah or the Lord is not meant the name itself, but all the things of love and faith, originates in the spiritual world; names in use in the earths are not there uttered, but the names of the persons, of whom they speak, are formed from the idea of all things which are known concerning them, which are compacted into one expression; such is the utterance of names in the spiritual world, and hence it is that also names there, like all other things, are spiritual: The name Lord, and the name Jesus Christ, are not there uttered as in the earths, but instead of those names a name is formed from the idea of all things which are known and believed concerning Him, which idea is derived from all the things of love and faith in Him, the reason is, because these in the complex are the Lord with them; for the Lord is with every one in the goods of love



and of faith which are from Him: This being the case, every one there is immediately known in respect to his quality as to love and faith in the Lord, if so be he only utters in a spiritual voice or spiritual name the Lord or Jesus Christ: and hence also it is, that they who are not in any love or any faith in Him, cannot name Him, that is, form any spiritual name concerning Him: from these considerations it is now evident, whence it is that by the name of Jehovah, of the Lord or Jesus Christ, in the Word, is not meant a name, but the all of love and faith by which He is worshipped. Inasmuch as by the name of Jehovah or the Lord in the spiritual sense is signified all worship grounded in the good of love and the truths of faith, therefore in the supreme sense by the name of Jehovah is meant the Lord as to the Divine Human [principle], by reason that from His Divine Human [principle] proceeds the all of love and of faith: That the Lord in the supreme sense is meant by the name of Jehovah, is evident from John, "*Jesus said, Father glorify thy name, there came a voice from heaven saying, I have both glorified and will glorify [it] again,*" xii. 28. And in Isaiah, "I will give thee for a covenant to the people, for a light of the nations; I [am] Jehovah, this is My name, and My glory will I not give to another," xlii. 6, 8, speaking of the Lord about to come. And in Jeremiah, "Behold the days shall come, when I will raise up to David a just branch, who shall reign a king, and this his is name by which they shall call him, Jehovah our Justice," xxiii. 5, 6. Hence it is evident what is meant in the Lord's prayer by *Hallowed be thy name*, viz. that the Divine Human [principle] of the Lord ought to be accounted holy, and to be worshipped. *Ap. Ex.* 103. See also *R. C.* 112. and *A. R.* 613. *A. C.* 2009.

Verse 10. *Thy kingdom come.*—The term kingdom, when mentioned in the Word, signifies heaven and the church where truths are; the reason why it denotes the church as to truth, or where truths are, is, because by the kingly [principle] of the Lord is signified the Divine Truth proceeding from Him, and hence by kings are signified truths; it is said the church as to truth, by which is meant the church as to truths grounded in good, because no truths are given without good, for truths have life from good; the truths appertaining to man who is not in good, are indeed in themselves truths, but they are not truths in him, as may be seen abundantly shewn in the Doctrine of the NEW JERUSALEM, 11 to 27. That kingdom in the Word sig-

nifies heaven and the church, as to truths, is manifest from several passages in the Word, as in Matthew, "*The sons of the kingdom shall be cast out into outer darkness,*" viii. 12; where the sons of the kingdom denote those who are of the church where truths do not reign but falses: again, "*When any one hears the Word of the kingdom and doth not attend, the evil one cometh, and seizeth upon what was sown in the heart, he is it that was sown by the way side: the field is the world, the seed are the sons of the kingdom,*" xiii. 19, 38; to hear the Word of the kingdom denotes the truths of the church: and whereas seed signifies truths, therefore they who receive truths are called the sons of the kingdom: again, "*Therefore the kingdom of God shall be taken away from you, and shall be given to a nation bringing forth fruit,*" xxi. 43; where it is manifest that the kingdom of God signifies the church as to truths, thus also the truths of the church, inasmuch as it is said, that it should be taken away from them, and given to a nation bringing forth fruit: Fruit is good. From these passages it is evident what is meant by kingdom in the Lord's prayer, "*Thy kingdom come, thy will be done as in heaven so also in earth: Thine is the kingdom, the power and the glory,*" Matth. vi. 10, 13; thy kingdom come, signifies that truth may be received; thy will be done, signifies that it is received by those who do the will of God; thine is the kingdom, the power and the glory, signifies Divine Truth from God alone; mention is made also of power and glory, because Divine Truth hath all power and glory: From these considerations it may be seen what the kingdom of God signifies in very many passages in the Word, viz. the church as to truths, and also heaven, and in the supreme sense the Lord as to the Divine Human [principle]: The reason why by kingdom in the supreme sense is signified the Lord as to the Divine Human [principle] is because from Him all Divine Truth proceeds; and the reason why by kingdom is signified heaven is, because heaven with the angels is from no other source than from the Divine Truth which proceeds from the Divine Human [principle] of the Lord. See the work on heaven and hell, n. 7 to 12, 78 to 86, 126 to 140. *Ap. Ex.* 48.

That the kingdom of the Lord is the reception of Divine Good and Divine Truth, thus appertains to those who receive, may be manifest from this consideration, that the Lord with the angels of heaven and with men of the church reigns by that which proceeds from Him, which is commonly called Divine Good and Divine Truth, also justice and judgment,

and likewise love and faith; these are the things by which the Lord reigns, consequently these are properly the kingdom of the Lord, with those who receive, for when those things reign with angels and men, then the Lord Himself reigns, for the things which proceed from Him, are Him, the Lord in heaven being nothing else than the Divine [being or principle] proceeding. The Lord indeed not only governs those who receive Divine-celestial and spiritual things from Him, but also those who do not receive, as all in hell, but still it cannot be said that the kingdom of the Lord is there, inasmuch as they are altogether unwilling to be governed by the Divine [being or principle] which proceeds, and according to the laws of its order, yea they deny the Lord, and avert themselves from Him, but still the Lord governs them, not as the subjects and citizens of His kingdom, but as refractory and rebellious, by keeping them in bonds to prevent their doing evil to each other, and especially to those who are of His kingdom. That that is the kingdom of the Lord, which proceeds from Him and is received, may be manifest from the passages in the Word where mention is made of the kingdom of God, as in the Lord's prayer, *Thy kingdom come, thy will be done, as in heaven so also in earth*, Matth. vi. 10; that by kingdom in this passage is meant the reception of Divine Good and Divine Truth, which proceed from the Lord, and in which the Lord is with the angels of heaven and with the men of the church is evident, for it follows, *thy will be done as in heaven so also in earth*; the will of God is done, when those things are received in the heart and soul, that is in love and faith. *Ap. Ex.* 683. See also *A. C.* 1285.

That the name of God is hallowed, and his kingdom comes, when the Lord is immediately approached, and not at all when God the Father is immediately approached, see *R. C.* 113.

Verse 10. *Thy will be done as in heaven so also in earth.*—By will, when spoken of the Lord, is signified the Divine Love; the reason is, because the Divine [principle] Itself, from which all things are, is Divine Love, hence the Lord appears before the angels as a fiery and flaming sun, and this by reason that love in the spiritual world appears as fire, from which ground it is that fire in the Word, when predicated of the Lord, of heaven and of the church, signifies love: and whereas the Divine [principle] Itself, from which all things are, is Divine Love, therefore also will, when spoken of that principle, is Divine Love, for what love itself wills, this is the good of love, the truth, which is called [the



truth] of faith, is only a medium that good may exist, and then that it may exist from good; from this origin come will and understanding with man, the will is the receptacle of the good of love appertaining to him, and the understanding is the receptacle of the truth of faith appertaining to him. Inasmuch as the will of man is his love, and the will of God is the Divine Love, it may be manifest what is meant in the spiritual sense by doing the will of God and the will of the Father, viz. that it is to love God above all things, and our neighbour as ourselves; and whereas to love is to will, thus also to do, for what a man loves this he wills, and what he wills, he also does, hence by doing the will of God or the Father, is meant to do the precepts, or to live according to them from the affection of love or charity. The will of the Lord is called His good pleasure in the old Testament, and in like manner signifies the Divine Love, and to do it or His will signifies to love God and our neighbour, thus to live according to the precepts of the Lord. *Ap. Ex. 295.*

The above explication of what is meant by *Our Father in the heavens, hallowed be thy name, thy kingdom come, thy will be done as in heaven so also in earth*, may be confirmed by the following passages from the Word.

I. That OUR FATHER IN THE HEAVENS is the Lord Jesus Christ, may be confirmed from the following passages, "*A boy is born to us, a Son is given to us, and his name shall be called Wonderful, Counsellor, GOD, FATHER OF ETERNITY, the Prince of Peace,*" Isaiah ix. 5. "*Thou Jehovah art OUR FATHER, THE REDEEMER from an age is thy name,*" Isaiah lxiii. 16. "*Jesus said, He who seeth me, seeth Him who sent me,*" John xii. 45. "*If ye have known Me, ye have known the Father also, and henceforth ye have known Him, and have seen Him,*" John xiv. 7. "*Philip said, Lord, shew us the Father, Jesus said to him, he who seeth Me, seeth the Father, how then sayest thou, shew us the Father,*" John xiv. 8, 9. "*Jesus said, I and the Father are one,*" John x. 30. "*All things whatsoever the Father hath are Mine,*" John xvi. 15; chap. xvii. 10. "*The Father is in Me, and I in the Father,*" John x. 38; chap. xiv. 10, 11, 20. "*No one hath seen the Father, except the Son alone, who is in the bosom of the Father,*" John i. 18; chap. v. 37; chap. vi. 46. Wherefore also he saith, that "*no one cometh to the Father but by Him,*" John xvi. 6; and that to come to the Father is by [or through] Him, from Him and in Him, John vi. 56; chap. xiv. 20; chap. xv. 4, 5, 6; chap. xvii. 19, 23.

II. That HALLOWED BE THY NAME denotes to go to the

Lord and worship Him, may be confirmed by the following passages, "*Who shall not glorify THY NAME, because thou alone art holy,*" Rev. xv. 4, speaking of the Lord. "*Jesus said, Father glorify THY NAME, and a voice came forth from heaven, I have both glorified and will glorify,*" John xii. 28. The name of the Father which was glorified is the Divine Human [principle]. "*Jesus said, I come in the NAME OF MY FATHER,*" John v. 43. "*Jesus said, he that receiveth this boy in MY NAME, receiveth me, and he that RECEIVETH ME, RECEIVETH HIM WHO SENT ME,*" Luke ix. 48. "*These things are written, that ye may believe, that Jesus is the Christ the Son of God, and that BELIEVING ye may have life in HIS NAME,*" John xx. 31. "*As many as received Him, to them gave He power that they might be the sons of God, TO THEM THAT BELIEVE IN HIS NAME,*" John i. 12. "*Whatsoever things ye shall ask in MY NAME, THIS WILL I DO, that the Father may be glorified in the Son,*" John xiv. 13, 14. "*He that believeth not, is condemned already, because he hath not BELIEVED IN THE NAME OF THE ONLY BEGOTTEN SON OF GOD,*" John iii. 15, 16, 18. "*Where two or three are gathered together in MY NAME, there am I in the midst of them,*" Matth. xviii. 19, 20. "*Jesus said to his disciples that they should preach in HIS NAME,*" Luke xxiv. 47; besides in other passages where it is said THE NAME OF THE LORD, by which is meant Himself as to His Human [principle], as Matth. vii. 22; chap. x. 22; chap. xviii. 5; chap. xix. 29; chap. xxiv. 9, 10; Mark xi. 10; chap. xiii. 13; chap. xvi. 17; Luke x. 17; chap. xix. 38; chap. xxi. 12, 17. John ii. 23; from which passages it is evident, that the Father is sanctified in the Son, and of angels and men by [or through] the Son, and that this is meant by hallowed be thy name, as is further manifest in John, chap. xvii. 19, 21, 22, 23, 26.

III. That THY KINGDOM COME denotes that the Lord may reign, may be confirmed by the following passages, "*The law and the prophets were until John, since that time THE KINGDOM OF GOD IS EVANGELIZED,*" Luke xvi. 16. "*John preaching THE GOSPEL OF THE KINGDOM said, the time is fulfilled, THE KINGDOM OF GOD is at hand,*" Mark i. 14. 15. Matth. iii. 2. "*Jesus himself preached THE GOSPEL OF THE KINGDOM, and that THE KINGDOM OF GOD was at hand,*" Matth. iv. 17, 23; chap. ix. 35. "*Jesus commanded the disciples, that they should preach and evangelize THE KINGDOM OF GOD,*" Mark xvi. 15; Luke viii. 1; chap. ix. 60. In like manner *the seventy whom he sent forth,* Luke x. 9, 11; be-

sides in other passages, as Matth. xi. 5; chap. xvi. 27, 28. Mark ix. 1, 47; chap. x. 29, 30; chap. xi. 10. Luke i. 19; chap. ii. 10, 11; chap. iv. 43; chap. vii. 22; chap. xvii. 20, 21; chap. xxi. 30, 31; chap. xxii. 18. The kingdom of God which was evangelized was the kingdom of the Lord, and thereby the kingdom of the Father. That this is the case, is evident from the following passages, "*The Father hath given all things into the hands of the Son,*" John iii. 35. "*The Father hath given to the Son power of all flesh,*" John xvii. 2. "*All things have been delivered to Me by the Father,*" Matth. xi. 27. "*All power is given to Me in heaven and in earth,*" Matth. xxviii. 16. And further from these passages, "*Jehovah Zebaoth is His name, and the Redeemer the holy one of Israel, the God of the whole earth shall He be called,*" Isaiah liv. 5. "*I saw and behold as THE SON OF MAN, to whom was given dominion, and glory, and a kingdom, and all people and nations shall worship Him: His dominion is the dominion of an age, which shall not pass, and His kingdom that which shall not perish,*" Daniel vii. 13, 14. "*When the seventh angel sounded, great voices were made in heaven, saying, the kingdoms of the world are become [the kingdoms] of our Lord and of His Christ, and he shall reign into ages of ages,*" Rev. xi. 15; chap. xii. 10: which kingdom is treated of in the Apocalypse from beginning to end, into which all are about to come who shall be of the Lord's new church, which is the new Jerusalem.

IV. That THY WILL BE DONE AS IN HEAVEN SO ALSO IN EARTH, signifies as above, may be confirmed by the following passages, "*Jesus said, this is THE WILL OF THE FATHER, that every one who seeth the Son, and believeth in Him, may have eternal life,*" John vi. 40. "*GOD so loved the world, that He gave His only-begotten Son, that every one who believeth in Him, may not perish, but have eternal life,*" John iii. 15, 16. "*He who believeth in the Son hath eternal life, but he who believeth not the Son, shall not see life, but THE ANGER OF GOD abideth on him,*" John iii. 36, besides other places; to believe in Him is to go to Him, and to have confidence that He saves, because He is the Saviour of the world, besides it is a known thing in the church, that the Lord Jesus Christ reigneth in heaven; He saith also Himself, that His kingdom is there: when therefore the Lord, in like manner, reigns in the Church, then the will of the Father is done as in heaven so also in earth.

To the above may be added as follows. It is said in the whole Christian orb, that they who are of the Church make



the body of Christ, and are in His body; how then can a man of the church go to God the Father, except by [or through] Him, in whose body he is; If otherwise, he must go forth altogether out of the body and approach. *A. R.* 839.

Verse 10. *As in heaven so also in earth.*—Heaven signifies the internal man, earth the external man, before regeneration. *A. C.* 16, 82. For the distinction between the internal and external man, see *the New Jerusalem and its Heavenly Doctrine*, 36 to 53.

Verse 11. *Give us to-day our daily bread.*—That by to-day is signified what is perpetual, is manifest from the signification of to-day when the expression is used in the Word: It is manifest also from the sacrifice which was offered every day, and which by reason of the signification of *day*, of *daily*, and of *to-day*, was called the continual or perpetual sacrifice, Num. xxviii. 3, 23; Dan. viii. 13; chap. xi. 31; chap. xii. 11. This appears still more evident from the manna, which rained from heaven, concerning which it is thus written in Moses, “Behold I cause to rain bread from heaven, and the people shall go forth, and shall gather the thing *day by day*, and there shall not be left of it to the morning: What they left to the morning produced worms, and stank, except what was gathered on the day before the sabbath,” Exod. xvi. 4, 19, 20, 23; the reason of this was, because manna signified the Divine Human [principle] of the Lord, see John vi. 31, 32, 49, 50, 58; and because the Divine Human [principle] of the Lord signified heavenly food, which is no other than love and charity, with the goods and truths of faith; this food in the heavens is given to the angels every moment by the Lord, thus for ever and to eternity. This also is what is meant in the Lord’s prayer by the petition, give us *to-day* our *daily* bread, Matt. vi. 11; Luke xi. 3; that is, every instant to eternity. *A. C.* 2838.

By day is signified state in general. *A. C.* 23, 487, 488, 493, 893.

Bread, when spoken of by the Lord, signifies the Divine Good of the Divine [principle] of His love, and the reciprocal good of the man who eats it; it also signifies all heavenly and spiritual food, thus every thing that proceeds out of the mouth of God, according to the words of the Lord in Matt. chap. iv. 4; which food is science, intelligence, and wisdom, thus good and truth, the former being derived from the latter. Bread is moreover predicated of every good which proceeds from the Lord, and is imparted from him to man. See *The*

*New Jerusalem and its Heavenly Doctrine*, 218 to 221; also *The True Christian Religion*, 705.

That by bread is not meant natural bread, but heavenly bread, is plain from these words, "*Man doth not live by bread alone, but by every word that proceedeth out of the mouth of Jehovah doth man live.*" Deut. viii. 3. "*I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord,*" Amos viii. 2. That it means spiritual food, is evident from these words, "*Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give you,*" John vi. 27. See *R. C.* 707.

It is given to the angels by the Lord every moment what to think, and this with blessedness and happiness, which is implied also, in the internal sense, by the *daily bread* above-mentioned, and likewise by the Lord's precept to His disciples, not to be solicitous about what they eat or drink, or with what they are clothed. *A. C.* 2493.

Verse 12. *And remit to us, &c.*—To remit is not to look at any one from evil but from good. *A. C.* 7697.

Whensoever sins are removed, they are also remitted; for repentance precedes remission, and without repentance there is no remission, wherefore the Lord commanded the disciples that they should preach repentance for the remission of sins, Luke xxv. 47; and John preached the baptism of repentance for the remission of sins, Luke iii. 3. The Lord remitteth to every one his sins, neither doth He accuse or impute, nevertheless sins cannot be taken away except by the laws of the Lord's Divine Providence; for when Peter asked him how often he should remit to his brother who sinned against him, whether seven times, he said that he should remit not only seven times, but even to seventy times seven, Matt. xviii. 21, 22; what then must be the Lord's remission, who is Mercy Itself. *D. P.* 280.

I have heard from heaven, that the Lord remitteth to every one his sins, and never punisheth for them, nor even imputeth them, inasmuch as He is essential love and essential good; but that nevertheless sins are not on this account wiped away because that can only be effected by repentance. *C. R.* 409.

Remission of sins is the detaining a man from evils, and the keeping him in good by the Lord. That to see and judge of things from a principle of good and not of evil is an effect of the remission of sins, see *Heavenly Doctrine of the New Jerusalem*, 170.

Verse 13. *Lead us not into temptation.*—According to the literal sense it appears, that the Lord leads man into

temptation, but the internal sense is, that the Lord leads no one into temptation. *A. C.* 3425.

The Lord tempteth no man, but is continually endeavouring to deliver from temptations, so far as is possible, or so far as deliverance doth not promote evil. He continually also hath respect to good, into which He leads him who is in temptations; for God never concurs with temptations in any other manner, and although it is predicated of Him, that He permits, still it is not according to the idea which man hath of permission, viz. that he concurs by permitting, for man cannot conceive otherwise, but that he who permits, also wills, when yet it is the evil appertaining to man which causeth temptation, and which also leadeth into temptation, the cause whereof is not at all in God. *A. C.* 2768.

The proximate causes of temptations are the evils and falses appertaining to man, consequently the evil spirits and genii who infuse; nevertheless no one can be tempted, that is, undergo any spiritual temptation, unless he hath conscience, for spiritual temptation is nothing else but torment of conscience, consequently no others can be tempted, except they who are in celestial and spiritual good, for these have conscience, whereas others have it not, and do not even know what conscience is: Conscience is a new will and a new understanding from the Lord; thus it is the presence of the Lord with man, and the nearer this is, so much the more man is in the affection of good or truth: if the presence of the Lord be nearer than in the degree in which man is in the affection of good or truth, man cometh into temptation; the reason is, because the evils and falses which appertain to man, tempered with the goods and truths appertaining to him, cannot endure a nearer presence. *A. C.* 4299.

Concerning the nature, the origin, and the good effects of temptation, see *The New Jerusalem and its Heavenly Doctrine*, 197, 198, 199, &c.

Verse 13. *Deliver us from evil.*—Evil is the delight of concupiscence of acting and thinking contrary to Divine Order. See *Divine Providence*, 279. It flows-in from hell, *A. C.* 5763; and hath in it enmity, hatred, revenge, and cruelty, *A. C.* 10618. Evil and the devil are one. See *Divine Providence*, 33.

Deliverance from evil is effected, so far as man acknowledges and believes that goods flow-in from the Lord, and not from himself, and that evils flow-in from hell: in this case goods affect him, and evils do not adhere to him, and so far as goods affect him, so far evils are removed, thus he is pu-



rified and delivered from them. But so long as the state of man is such, that he cannot perceive and be sensible of the influx of goods from the Lord, so long he doeth goods as from himself, but still he ought to acknowledge and believe that it is from the Lord, and when this is the case, he is also delivered from evils, but for this purpose, the acknowledgment must not only be the confession of the mouth, but the confession of the heart, *A. C.* 10219.

Purification or deliverance from evils is nothing else but their removal, and man is withheld from them, so long as he is held in good by the Lord. *A. C.* 10228.

Man cannot be delivered from his evils except by infestations from them and consequent combats. See *Divine Providence*, 19.

Verse 13. *For thine is the kingdom.*—By the kingdom of God in its universal sense is meant the universal heaven; in a sense less universal the true church of the Lord; and in a particular sense every particular person of a true faith, or who is regenerated by the life of faith; wherefore such a person is also called heaven, because heaven is in him; and likewise the kingdom of God, because the kingdom of God is in him, as the Lord himself teacheth in Luke, “*Jesus being asked of the pharisees when the kingdom of God should come, answered them and said, the kingdom of God cometh not with observation, neither shall they say, lo here, or lo there, for behold the kingdom of God is within you,*” xvii. 20, 21. *A. C.* 29.

The Lord is every thing in His kingdom; the Divine things, which are from the Lord in His kingdom, constitute His kingdom; therefore according to the degree of good and truth which any angel, spirit, or man receives from the Lord, and believes to be from the Lord, in the same degree he is in His kingdom, but in the degree that he doth not receive, neither believes it to be from the Lord, in the same degree he is not in His kingdom; thus the Divine things which are from the Lord, constitute his kingdom or heaven, and this is what is meant by the Lord being every thing in His kingdom. *A. C.* 2904.

Verse 13. *Thine is the power.*—All power in the spiritual world is from good by truth, without good truth is of no avail, for truth is as a body, and good is as the soul of that body, and the soul can effect nothing except by a body; hence it is evident that truth without good hath no power at all. *A. C.* 6344.

All power in the heavens belongs to truth from good, or is the power of good by truth; and whereas all good and all truth are from the Lord, and nothing from man, therefore all power belongs to the Lord. *A. R.* 768.

Verse 13. *And the glory.*—Glory is predicated of Divine Truth; by it is also meant the Divine Majesty and Divine Wisdom. *A. R.* 22.

So far as the angels of heaven are in Divine Truth, so far they are in the splendour of glory. *A. R.* 629.

To give the Lord glory and honour is to attribute to Him all truth and all good. *A. R.* 249.

Verse 13. *Into the ages.*—An age, when spoken of the Lord, and of His kingdom, and of heaven, and of the life therein, of which there is no end, signifies eternity. *A. C.* 10248. *Ap. Rev.* 22.

*Amen.*—Signifies Divine confirmation of truth, consequently from the Lord Himself. Amen signifies truth, and because the Lord was truth itself, therefore He so often said, “*AMEN I say unto you,*” as in Matt. chap. v. 18, 26; chap. vi. 16; and in many other places; also in the Revelations, “*These things saith the AMEN, the faithful and true witness,*” chap. iii. 14. that is the Lord. See *R. C.* 572. *A. R.* 199.

Verse 17. *Thou when thou fastest, &c.*—To fast signifies to mourn, inasmuch as in mourning they fasted, and whereas on such occasions they desisted from testification of gladness, therefore on such occasions, neither were they wont to anoint themselves with oil, as in Daniel, “*I Daniel was mourning three weeks, the bread of desires I did not eat, and flesh and wine did not come to my mouth, and anointing, I was not anointed, until the three weeks of days were fulfilled,*” x. 3. It was in common use to anoint themselves and others with oil, to testify gladness of mind and benevolence. *Ap. Ex.* 375.

By fasting is signified to mourn on account of the defect of truth and good. *Ap. Ex.* 1189.

Verse 19. *Treasure not up for yourselves treasures upon earth, &c.*—Treasures are the knowledges of truth and good; to lay them up in heaven is in the spiritual man, for the spiritual man is in heaven. *Ap. Ex.* 193.

*Where thieves break through and steal.*—Denotes the unexpected time of death, when all knowledges procured from the Word will be snatched away which have not gained spiritual life; that this is the case appears from the signification of a thief coming, when spoken of those who do not

watch, that is, who do not procure to themselves spiritual life, as denoting that all knowledges procured from the Word, which have not gained spiritual life, would be taken away from them. Inasmuch as it is known to few, that all knowledges procured from the Word, which have not gained spiritual life, are snatched away, it may be expedient to shew how this case is; all things which are in the spirit of man remain with him to eternity, but those things which are not in the spirit of man, are dissipated after death, when man becomes a spirit: Those things remain in the spirit of man, which man hath thought from himself, consequently those things which he hath thought from his own love, when he was alone by himself, for on such occasion his spirit thinks from itself, and not from those things which in the memory of its body do not make one with its love: There are two states of man, one when he thinks from his spirit, and another when he thinks from the memory of his body; the former state is what remains with man after death, but the latter does not remain, because it is of his body and not of his spirit; wherefore when he becomes a spirit, as is the case when he dies, all the knowledges which he hath procured to himself from the Word, which do not agree with the life of the love of his spirit, he rejects from himself. Inasmuch as evils and the falses thence derived penetrate from within, and as it were dig through the wall, which is between the state of the thought of man from his spirit, and the state of his thought from the body, and cast out the knowledges of truth and good which dwell exteriorily with man, therefore those things are what are meant by thieves. *Ap. Ex.* 193.

In the work concerning Heaven and Hell, 357 to 365, it is shewn that both rich and poor, and also great and small, are in heaven, and likewise in hell; from which consideration it is evident, that dignities and riches with those who are in heaven, during their abode in the world were blessings, and that with those who are in hell, during their abode in the world they were curses. Whence it is that they are blessings, and whence it is that they are curses, every one may know, if he only thinks on the subject from reason, viz. that they are blessings with those who do not place the heart in them, and that they are curses with those who do place the heart in them; to place the heart in them is to love self in them, and not to place the heart in them is to love uses and not self in them. *D. P.* 217.

Verse 22. *The lamp of the body is the eye, &c.*—By eye



is here signified the understanding and faith of truth, which is called the lamp from the light of truth, which man hath from understanding and faith; and whereas man from the understanding and faith of truth is made wise, it is said, if the eye be simple, the whole body is lightsome; the body is the man, and to be lightsome is to be wise; but the contrary is true of an evil eye, that is, of the understanding and faith of what is false; darkness denotes falses; if the light be darkness, signifies if the truth be the false, or falsified; and whereas truth falsified is worse than every other false, it is said, if the light be darkness, how great is the darkness. *Ap. Ex. 108.*

It is said, a *simple eye*, and simple signifies that it is one, and it is then one when truth is from good, or the understanding from the will: By the right eye also is signified the understanding of good, and by the left eye, the understanding of truth, which, if they make one, the eye is simple. *Ap. Ex. 313.*

Verse 24. *No man can serve two lords, &c.*—This is not to be understood of servants in the world, since they can serve two lords, and still not hate and despise one, but it is to be understood of servants in a spiritual sense, viz. who would love the Lord and themselves alike, and heaven and the world alike; these are they who with one eye would look upwards, and with the other downwards, or with one eye to heaven and with the other to hell, and thus hang between both; when yet there must be a predominance of loves, of one above another; and where there is a predominance, there what opposes itself is hated and despised, and when it opposes itself; for the love of self and of the world is opposite to love to the Lord, and to love towards the neighbour; hence it is, that they who are in heavenly love would rather die, and be deprived of honours and possessions in the world, than be withdrawn thereby from the Lord and from heaven, for this latter they consider as every thing because it is eternal, but the former as nothing respectively because it hath an end with life in the world; but they on the other hand, who love themselves and the world above all things, esteem the Lord and heaven as respectively vile, yea, they even deny them, and when they see in them what is opposite, they hate it; this appears manifestly with all such in the other life; with those who love the Lord and heaven above all things, the internal or spiritual man is open, and the external or natural man serves him, in which case the latter is a servant because he serves, and the former is a lord

because he wills; but with those, who love themselves and the world above all things, the internal or spiritual man is closed, and the external or natural man is open, and when the latter is open and the former closed, then he loves one lord, viz. self and the world, and hates the other, viz. the Lord and heaven; the same thing I can also testify from experience, for all who have lived to themselves and the world, and not, as they ought, to God and heaven, in the other life hate the Lord, and persecute those who are His, howsoever in the world they have spoken concerning heaven and concerning the Lord. *Ap. Ex. 409.*

The two lords are good and evil, for man must either be in good or in evil, he cannot be at the same time in both; he may be in several truths, but which are in orderly arrangement under one good; for good makes heaven with man, but evil hell, and he must be either in heaven or in hell, he cannot be in both, nor between both. *A. C. 9167.*

The Lord, to the intent that he may render any one blessed and happy, wills a total submission, that is that he may not be in part his own, and in part the Lord's, for in this case there are two lords, which man cannot serve at the same time. *A. C. 6138.*

It is further to be noted, that to be led of self and to be led of the Lord are two opposites, for he who is led of self is led by his own loves, thus by hell, for his own loves are from that source; and he who is led of the Lord is led by the loves of heaven, which are love to the Lord and love towards the neighbour; he who is led by these loves is withdrawn from his own loves; and he who is led by his own loves is withdrawn from the loves of heaven, for they in no wise agree together; for the life of man is either in heaven or in hell, nor is it granted that it should be at the same time in the one and in the other; this is meant by the Lord's words, no one can serve two lords, for either he will hate the one and love the other, or he will adhere to the one and despise the other. *A. C. 10362.*

The celestial principle of love is signified by *loving* and the spiritual principle of love is signified by *adhering to*; mention is made of each, because they are distinct, otherwise one expression would have been sufficient. *A. C. 3875.*

*No one can serve two lords*, signifies that it is impossible by faith to serve the Lord, and by love the world, thus to acknowledge truth, and to do evil; he who doeth this hath a divided mind, hence its destruction. *A. C. 9093.*

Verse 25. *Be not solicitous for your soul, what ye shall eat, &c.*—Although these things are said concerning the life of the body, yet they signify such things as relate to the life of the spirit, for all things of the sense of the letter of the Word, which is natural, contain in them an internal sense which is spiritual; in this sense by eating, by drinking, and by meat is signified spiritual nourishment, which is the nourishment of faith, and with that the nourishment of the understanding, whence comes intelligence in spiritual things, hence it is said, “*Be not solicitous for your soul, what ye shall eat and what ye shall drink, is not the soul more than meat,*” where to eat denotes to perceive good intellectually thus spiritually, to drink denotes to perceive truth intellectually thus spiritually, and meat denotes good and truth from which comes nourishment; by clothing the body and by raiment is signified truth investing the good of love and of the will, by raiment is signified that truth, and by the body is signified the good of love which is the good of the will. *Ap. Ex. 750.* See also *A. C. 3069, 9050.*

*Soul* denotes the truths of faith; to eat and to drink denote to be instructed in the good and truth of faith, for the subject treated of in the internal sense is concerning spiritual life and its nourishment. *A. C. 9050.*

Verse 29. *Solomon in all his glory was not arrayed like one of these.*—This is the case with good which is from the Lord, whereas good which is from man may be compared with flowers which are painted on canvas, for these flowers are only beautiful in the external form, and as to the internal are nothing but mud and a heap of earthly particles rudely put together; whereas the flowers which grow in a field are beautiful from their inmost principles, for the more interiorly they are opened, the more beautiful they appear. That good which is done from man’s self and good which is done from the Lord are so different from each other, man cannot know, because he judges from externals; but the angels perceive well from what source the good is which appertains to man, and hence what is its quality. *A. C. 8480.*

Verse 33. *Seek ye first the kingdom of God and his justice, &c.*—By the kingdom of God in the spiritual sense is signified the Divine Truth, and by justice the Divine Good, wherefore it is said, seek ye first the kingdom of God and his justice; and in the supreme sense by the kingdom of God is meant the Lord, inasmuch as He is the all of His kingdom, and by justice in the same sense is signified the merit of the Lord: and whereas man, who is ruled by the Lord, doth not



will and love any thing but what is of the Lord, he is led, whilst he himself is ignorant of it, to things happy to eternity, therefore it is said, that all things shall be added to him, by which is meant, that all things will happen as he wishes for his salvation. *Ap. Ex.* 683.

The delights of gain and honours, when they are regarded as means conducive to heavenly life, have then life in them by virtue of life from heaven, that is, through heaven from the Lord, for in this case the end regarded is the Lord. When man is in such an order of life, then gains and honours are blessings to him, but if he be in an inverted order, they are then curses to him; that all things are blessings when man is in the order of heaven, the Lord teaches in Matthew, "Seek ye first the kingdom of God and his justice, and all things shall be added unto you." *A. C.* 9184. See also 5449. and *H. H.* 64.

Verse 34. *Be not then solicitous for the morrow, &c.*—He who looks at the subject no further than from the sense of the letter, may believe that all care for the morrow is to be cast off, and thus that the necessities of life are to be expected daily from heaven; but he who looks at the subject deeper than from the letter, as he who looks at it from the internal sense, may know what is meant by care for the morrow; it does not mean the care of procuring for oneself food and raiment, and also wealth for the time to come, for it is not contrary to order for a man to provide for himself and for his dependants; but they have care for the morrow, who are not content with their own lot, who do not trust to the Divine [being or principle] but to themselves, and who have respect only to worldly and terrestrial things, and not to heavenly; with persons of this description there universally reigns solicitude concerning future things, a desire of possessing all things, and of ruling over all [men], which is kindled and increases according to increments, and at length above all measure; such persons grieve if they do not enjoy what they desire, and are tormented when they lose the objects of their desire; neither have they any consolation, for on such occasions they are angry against the Divine [being or principle], they reject it together with every thing of faith, and curse themselves; such are they who are under the prevalence of care for the morrow. It is altogether otherwise with those who trust to the Divine [being or principle]; these, although they have care for the morrow, still have it not, for they do not think of the morrow with solicitude, still less with anxiety; they are of an equable mind

whether they enjoy what they desire or not, neither do they grieve at the loss of what they desire, being content with their lot; if they become opulent, they do not place their hearts in opulence; if they are raised to honours they do not regard themselves as more deserving than others; neither are they sad if they become poor, nor are they dejected in mind if their condition be vile, for they know that with those who trust to the Divine [being or principle], all things succeed for a happy state in eternity, and that the things which befall them in time are still conducive to that state. It is to be noted that the Divine Providence is universal, that is, in the most singular things of all; and that they who are in the stream of Providence, are carried continually to things happy for them, whatsoever may be the apparent quality of the means; and that they are in the stream of Providence, who trust to the Divine [being], and attribute all things to Him; and that they are not in the stream of Providence, who trust to themselves alone, and attribute all things to themselves, for they are in the opposite, inasmuch as they take Providence from the Divine [being] and claim it to themselves. A. C. 8478.

## CHAPTER VI.

### TRANSLATOR'S NOTES AND OBSERVATIONS.

VERSE 6. *Enter into thy closet.*—The original word here rendered *closet* is *ταπείριον*, which signifies properly a *treasure-house*, or a *house of dainties*, and thus is remarkably figurative of the *interiors of the mind*, where the true spiritual treasures are stored up, and into which man must enter, before he can offer up a true and acceptable prayer to the FATHER OF HIS BEING.

*When thou hast shut the door, &c.*—The door here spoken of must needs be understood in a figurative sense, otherwise no sufficient reason can be seen why the shutting the door should be insisted upon in performing the duty of prayer: but when it is seen that the precept has relation to the door of the mind, a very important law of prayer may then be deduced from it, viz. that this door, in the act of prayer, ought always to be kept *closed* against those influ-

ences which are contrary to prayer. Indeed, the law is so necessary, that it is not possible to conceive how any true and effectual prayer can be made, until the door be so *shut*. For all prayer is properly an *opening* of the mind to communication with heavenly influences, thus with heaven, which communication, it is plain, cannot be opened with security, unless the communication with infernal influences, thus with hell, be first closed and kept closed.

*Pray to thy Father that [is] in what is hidden, &c.*—The whole of the expression of this passage is very remarkable, and evidently announces a meaning distinct from what appears on the face of it, for it is first said *thy Father that [is] in what is hidden* [ἐν τῷ κρυπτῷ], and immediately afterwards, *thy Father that seeth in what is hidden*; and it is then added, *shall reward thee in what is manifest* [ἐν τῷ φανερῷ.] The internal or spiritual sense, in which the above singular mode of expression originates, appears to be this: *The Father in what is hidden*, is Good Divine in a hidden or unmanifested state to the person who prays, for the end of prayer is to attain its manifestation: *The Father that seeth in what is hidden*, is Good Divine united with Truth Divine, but yet hidden or unmanifested to the supplicant: *Shall reward thee in what is manifest*, denotes the blessed effect of prayer in bringing Good Divine and Truth Divine into manifestation to the devout mind.

Verse 18. *To thy Father that [is] in what is hidden, &c.* See note above at verse 6, where the same words occur. There appears to be a connection, in the spiritual sense, between the three grand duties of *alms-giving, prayer, and fasting*, prescribed by the Lord in this chapter, although no such connection is perceivable in the letter. The connection is the same as between the *good of love, the truth of faith*, and the *trial or temptation* which is a consequence of their reception; for the duty of *alms-giving* has respect to the reception and operation of the good of love, and the duty of *prayer* has respect to the reception and operation of the truth of faith, and the duty of *fasting* has respect to the spiritual trials or temptations which result from a right love and a right faith.

Verse 19. *Where moth and rust doth corrupt.*—The enlightened reader will here again be enabled to discern another instance of the law of the heavenly marriage of good and truth, even in their opposites, which prevails throughout the Word, for the *moth* and *rust* here spoken of, denote those opposites, one expression having relation to the false prin-



ciple which destroys truth, and the other to the principle of evil which destroys good.

Verse 25. *Be not solicitous, &c.*—The original expression here rendered *be not solicitous*, is *μη μεριμνᾶτε*, which signifies properly *be not careful*, and accordingly it is so rendered, Luke x. 42: It is not therefore *thought* for the future which is here forbidden, but the *carefulness* or *solicitude* of thoughts, as being inconsistent with a state of absolute dependance upon and confidence in the Divine Providence.

*For your soul.*—In the common version of the New Testament this is rendered for your life, but the original Greek is *τῇ ψυχῇ*, which properly means for the soul.

Verse 33. *Seek ye first the kingdom of God and His justice.*—The intelligent reader will here again note, in the two distinct expressions *the kingdom of God, and His justice*, another instance of our Lord's ordinary mode of speaking in reference to the heavenly marriage of truth and good, *the kingdom of God* having respect to truth, and *His justice* to good.

## MATTHEW.



## CHAPTER VII.

## CHAPTER VII.

## THE INTERNAL SENSE.

1. **J**UDGE not, that ye be not judged.

2. For in what judgment ye judge, ye shall be judged; and in what measure ye mete, it shall be measured to you again.

3. But why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4. Or how wilt thou say to thy brother, let me cast out the mote from thine eye, and behold the beam is in thine own eye?

5. Thou hypocrite, cast out first the beam from thine own eye, and then shalt thou see clearly to cast out the mote from thy brother's eye.

6. Give not that which is holy unto the dogs, neither cast your pearls before swine; lest they trample them under their feet, and turning rend you.

7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

That good and truth ought not to be thought ill of, verse 1.

That man receives truth and good from the Lord, in proportion as he exercises them towards others, verse 2.

That no one ought to look at the intellectual errors of another, but rather at the evils which pervert his own understanding, verse 3.

That it is impossible to correct another's intellectual errors, until a man's own understanding be separated from evil, verse 4.

That therefore every one ought first to remove evil from his own love and life, that he may be in a state to remove error from the understanding of another, verse 5.

That it is dangerous to communicate the knowledges of good and truth to those who are in evil concupiscences and filthy loves, because they reject, and treat with contumely, all goods and truths of heaven, verse 6.

That they who desire good, shall have it, and also they who desire truth; and that thus communication with hea-

8. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened.

9. Or what man is there of you, [of] whom if his son ask bread, will he give him a stone?

10. And if he ask a fish, will he give him a serpent?

11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, that [is] in the heavens give good [things] to them that seek Him?

12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: For this is the law and the prophets.

13. Enter ye in at the strait gate for wide is the gate and broad is the way that leadeth to the destruction, and many there be who go in thereat.

14. Because strait is the gate, and narrow is the way which leads to the life, and few there be who find it.

15. But beware ye of false prophets, who come to you in the cloathing of sheep, but inwardly they are ravening wolves.

16. By their fruits ye shall know them: Do [men] gather grapes of thorns, or figs of thistles?

17. So every good *αγαθον*

ven and the LORD will be opened, verses 7, 8.

That natural affection is kind to its offspring, and provides all things necessary for their instruction and comfort; how much more the divine love in regard to its offspring, verses 9, 10, 11.

That hence is derived the law of charity, which requires, that all should be kind to others, as they would have others be kind to them, which law is taught in the Word throughout, verse 12.

That many are loves [or lovers] of self and of the world, and few are loves [or lovers] of God, verses 13, 14.

That therefore there is need of caution against those, who make profession of truth, but inwardly are in the love of evil, verse 15.

That they may be known by the goods of charity, which cannot possibly be derived, either internal or external, from the love of evil, verse 16.

That the love of good pro-



tree bringeth forth good *καλὸν* fruits; but a corrupt tree bringeth forth evil fruits.

18. A good tree cannot bring forth evil fruits; neither [can] a corrupt tree bring forth good *καλὸν* fruits.

19. Every tree that bringeth not forth good (*καλὸν*) fruit, is cut down, and cast into the fire.

20. Wherefore by their fruits ye shall know them.

21. Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens, but he that doeth the will of My Father that [is] in the heavens.

22. Many shall say to Me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name have cast out dæmons, and in Thy name done many wonderful works?

23. And then will I profess unto them, that I never knew you; depart from Me ye that work iniquity.

24. Whosoever therefore heareth these sayings of Mine, and doeth them, I will liken him unto a prudent man, who built his house upon the rock.

25. And the rain descended, and the floods came, and the winds blew, and fell upon that house, and it did not fall; for it was founded upon the rock.

26. And every one that heareth these sayings of Mine, and doeth them not, shall be likened to a foolish man, who

duceth goods of charity, but the love of evil things contrary to charity, verse 17.

That the love of good cannot act contrary to charity, nor the love of evil according to charity, verse 18.

That faith separate from the good of charity is damnable, verse 19.

That therefore all are to be judged from the goods of charity, verse 20.

That external worship is of no avail, only so far as it proceeds from internal worship, which is of love and charity, verse 21.

That there is iniquity in all external works, such as teaching others, rescuing them from false opinions, and even converting them, if they be done for the sake of self and the world, and not from pure love and charity, verses 22, 23.

That he who is in truths grounded in the good of love and charity, is preserved in spiritual temptations, verses 24, 25.

But that he who is in truths alone, and not in the good of love and charity, yields in temptations, and falls into

built his house upon the sand.

27. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and the fall thereof was great.

28. And it came to pass when Jesus had ended these sayings, the multitudes were astonished at His doctrine.

29 For He taught them as having authority, and not as the scribes.

grievous fables, verses 26, 27.

That doctrine derived from the LORD by the Word has in it a divine power, verses 28, 29.

## CHAPTER VII.

### EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

### EMANUEL SWEDENBORG.



VERSES 1, 2. *Judge not, that ye be not judged, &c.*—Charity towards the neighbour, or the spiritual affection of truth and good, is thus described, viz. so far and in such quality as any one is in that charity or in that affection in the world, so far he comes into it after death; that good and truth ought not to be thought ill of, is meant by judge not, that ye be not judged, and condemn not, that ye be not condemned; it is allowed every one to think ill concerning what is evil, and concerning what is false, but not concerning good and truth, for these in the spiritual sense are the neighbour; inasmuch as charity towards the neighbour is what is meant, therefore it is also said, remit and it shall be remitted to you, give and it shall be given to you; that the spiritual affection, which is called charity, will remain after death according to its quantity and quality, is meant by *in what measure ye mete it shall be measured to you again.* Ap. Er. 629.

I have met with several in the spiritual world, who, during their life in this world, had lived like others in things external, wearing rich apparel, feasting daintily, trading like others with money borrowed upon interest, frequenting stage exhibitions, conversing jocosely on love affairs as from a libidinous principle, besides other things of a like nature, and yet the angels charged those things upon some as evils of sin, and upon some as not evils, and declared the latter guiltless, but the former guilty; and being questioned why they did so, when yet the deeds were alike, they replied, that they regard all from purpose, intention, or end, and distinguish accordingly; and that on this account they excuse and condemn whom the end excuses and condemns, inasmuch as all in heaven are influenced by an end of good, and all in hell by an end of evil; and that this, and nothing else is meant by the Lord's words, *Judge not, that ye be not judged.* C. L. 453.

The Lord saith, JUDGE NOT, THAT YE BE NOT JUDGED, by which words cannot in any wise be meant judgment respecting one's moral and civil life, in the world, but judgment respecting any one's spiritual and celestial life: Who doth not see, that unless it was allowed a man to judge respecting the moral life of those who cohabit with him in the world, society would perish? What would society be, if there was no public judicature, and if every one did not exercise his judgment respecting another? But to judge what is the quality of the interior mind or soul, thus what the quality of any one's spiritual state is, and thence what his lot is after death, is not allowed; inasmuch as it is known to the Lord alone; neither doth the Lord reveal this till after the person's decease, to the intent that every one may act from a free principle in all he acts, and thereby that good or evil may be from him, and thus in him, and thence he may live to himself and [live] his own to eternity. A common judgment, as this for instance, "if you are such in internals as you appear to be in externals, you will be saved or condemned," is allowed; but a singular judgment, as this for instance, "you are such in internals, therefore you will be saved or condemned," is not allowed. C. L. 523. See also *Ap. Rev.* 495, and *A. C.* 2284.

Verses 3, 4, 5. *But why beholdest thou the mote, &c.*—In this passage, inasmuch as the subject treated of is concerning charity, therefore the term brother is used, for by casting out the mote from the eye of a brother is signified to inform concerning what is false and evil, and to reform:



The reason why mention is made by the Lord of a mote in the eye of a brother, and of a beam in thine own eye, is on account of the spiritual sense contained in singular the things which the Lord spake, for without that sense what could it signify to see a mote in the eye of another, and not to observe the beam in his own eye, also to cast out the beam from his own eye, before he cast out the mote from the eye of another: for by a mote is signified the trifling false of evil, and by a beam, the great false of evil, and by eye is signified the understanding and also faith; the reason why by a mote and by a beam is signified the false of evil is, because by wood is signified good, and hence by a beam the truth of good, and in the opposite sense the false of evil, and by eye the understanding and faith; hence it is evident what is signified by seeing a mote and a beam, and by casting them out of the eye. *Ap. Ex.* 746.

To discern a mote in the eye of a brother denotes something erroneous as to the understanding of truth, the beam which is in thine own eye, denotes the great evil of the false, for wood in the internal sense denotes good, and in the opposite sense evil; good also is represented in the other life by a beam, wherefore they who devise good with themselves seem to carry a beam, and thus to go safely; without such signification of an eye and a beam, what could be meant by seeing a beam in the eye. *A. C.* 9051.

Verse 6. *Give not that which is holy to the dogs, neither cast your pearls before swine, &c.*—By dogs are signified concupiscences and appetites: By pearls are signified the knowledges of good and truth: By swine are signified filthy loves, such as prevail in the hells of the adulterers; these [adulterers], inasmuch as they are in the infernal marriage, which is that of the false and evil, on this account altogether reject truths and goods and the knowledges thereof, and moreover treat them with ignominy and contumely; therefore it is said, cast not your pearls before swine, lest they trample them under their feet, and turning rend you; to trample under feet is altogether to reject as mire, and turning to rend denotes to treat with ignominy and contumely. *Ap. Ex.* 1044.

Verse 7. *Ask and it shall be given you, &c.*—By these words is described the power of those who are in the Lord, such do not will any thing, and thus do not seek any thing, but from the Lord, and whatsoever they will and seek from the Lord, this is done, for the Lord saith, *without Me ye cannot do any thing, abide in Me, and I in you;* such power

the angels in heaven have, that if they only will any thing, they obtain it; nevertheless they do not will any thing but what is of use, and this they will as from themselves, but still from the Lord. *Ap. Rev.* 951.

They who ask from the faith of charity, do not ask from themselves but from the Lord, and whatsoever any one asks from the Lord and not from himself, he receives. *Ap. Ex.* 411.

Verse 11. *How much more shall your Father which is in heaven, &c.*—The Lord, who is Divine Love, cannot act otherwise with men, than as a father on earth with his children, and infinitely more so, because divine love is infinite; therefore he cannot recede from any one, because the life of every one is from him; it appears indeed as if he recedes from the evil, but the evil recede from him, yet he still leads them from love: It is also known in the church, that the Lord wills the salvation of all, and the death of none. *D. P.* 330.

Verse 12. *Whatsoever ye would that men should do unto you, &c.*—From this law, which in the spiritual world is constant and perpetual, the laws of retaliation, which were enacted in the representative church, derived their origin. With this law in the other life, the case is this; the like, or retaliation, when there is evil, is brought in by the evil, and in no case by the good, or it comes from the hells, and in no case from the heavens; for the hells, or the evil ones who are there, are in the continual lust of doing evil to others, inasmuch as it is the very delight of their lives, wherefore as soon as it is permitted, they do evil; this is done by the evil who are in the hells, never by the good who are in the heavens, for these latter are in the continual desire of doing good to others, inasmuch as it is the delight of their life, wherefore as soon as an opportunity is given they do good, as well to foes as to friends. *A. C.* 8223. See also 8214, and *R. C.* 411, 444, and *Doctrine of Life*, 73.

Verses 13, 14. *Broad is the way that leadeth to destruction, &c.*—The thoughts of man, which proceed from intention or will, are represented in the other life by ways; ways are also presented there to appearance altogether according to the thoughts of intention, and also every one walks according to his thoughts which proceed from intention; hence it is that spirits are known as to their quality, and the quality of their thoughts, from their respective ways; hence also it is evident what is meant by the Lord's words, "*Enter ye in through the strait gate, for wide is the gate, and broad*

*is the way that leadeth to destruction, and many there be who go in thereat; because strait is the gate, and narrow is the way, which leads to life, and few there be who find it;*" the reason why the way is narrow which leads to life is, not because it is difficult, but because there are few who find it, as it is said. *H. H. 531.*

There was once represented to me the way which leads to heaven and which leads to hell; it was a broad way tending to the left or towards the north; there appeared many spirits who were going in it, but at a distance there was seen a stone of a considerable size, where the broad way terminated; from that stone there went afterwards two ways, one to the left, and one in a contrary direction to the right; the way which tended to the left was narrow or strait, leading through the west to the south, and thereby into the light of heaven; the way which tended to the right was broad and spacious, leading obliquely downwards towards hell. All at first seemed to go the same way, even to the great stone at the entrance on the two ways, but when they came thither, they were separated, the good turned to the left, and entered into the strait way which led to heaven; but the evil did not see the stone at the entrance into the two ways, and fell upon it and were hurt, and when they got up again they ran in great haste in the broad way to the right, which tended to hell. It was afterwards explained to me what those things signified, viz. that by the first way, which was broad, wherein many both good and evil went together, and discoursed with each other as friends, because there appeared no visible difference between them, were represented those who in externals live alike sincerely and justly, and who are not distinguishable at sight: by the stone at the entrance of the two ways or the corner, upon which the evil fell, and from which they afterwards ran with haste in the way leading to hell, was represented the Divine Truth, which is denied by those who look towards hell; in the supreme sense by the same stone was signified the Divine Human [principle] of the Lord: But they who acknowledged the Divine Truth, and at the same time the Divine [principle] of the Lord, were carried by [or through] the way which led to heaven. From these considerations it was further manifest, that the evil act the same life as the good in externals, or go the same way, thus one as easily as the other, and yet that they, who acknowledge the Divine [being or principle] from the heart, especially they within the Church who acknowledged the Divine [principle] of the Lord, are led to heaven: and they who do not acknowledge, are carried to hell. *H. H. 534.*



That many are loves [or lovers] of self and of the world, and few are loves [or lovers] of God, the Lord also teaches in these words, "Wide is the gate, and broad is the way, which leads to destruction, and many there are who enter therein; but strait is the gate and narrow is the way which leads to life, and few there be who find it." *D. P.* 250.

Verse 15. *Beware of false prophets, who come to you in sheep's cloathing, &c.*—False prophets in sheep's cloathing, who inwardly are ravenous wolves, are they who teach falses as if they were truths, and lead a moral life to appearance, but when left to themselves to act from their own spirits, they think of nothing but of themselves and the world, and study to deprive all of truths. *Ap. Ex.* 195.

Spiritual hypocrites, or they *who go in sheep's cloathing, and inwardly are ravenous wolves*, appear before the angels as soothsayers walking upon the palms of their hands, and praying, who with the mouth from the heart cry to dæmons, and kiss them, but make a noise with their shoes in the air, and thereby send up a sound to God, but when they stand on their feet, they appear as to the eyes like leopards, as to the gait like wolves, as to the mouth like foxes, as to the teeth like crocodiles, and as to faith like vultures. *C. R.* 381.—Compare also *A. C.* 3469, 3900.

Verse 16. *Ye shall know them by their fruits, &c.*—Inasmuch as by fruit is signified the good of life, and the good of life is external good from internal, or natural good from spiritual, and whereas man is known from this good, therefore the Lord saith, ye shall know them by their fruits: do men gather grapes of thorns or figs of thistles? Fig here denotes the good of the external or natural man, and grape denotes the good of the internal or spiritual man; thorns and thistles are the evils opposite thereto. *Ap. Ex.* 403.

Inasmuch as the subject here treated of, is concerning charity towards the neighbour, it is said that they shall be known from fruits, which are the goods of charity; the internal goods of charity are grapes, and the external are figs. *A. C.* 5117.

Verse 16. *Do men gather grapes of thorns.*—To gather grapes of thorns denotes the goods of faith and charity from the falses of concupiscences. *A. C.* 9144.

That man cannot do good, which in itself is good, until evil is removed, the Lord teaches in these words, *Do men gather grapes of thorns, or figs of thistles? A corrupt tree cannot bring forth good fruits.* *R. C.* 435.

Verse 18. *Neither can a corrupt tree bring forth good fruit.*—Inasmuch as the proprium of man makes the first root of his life, it is evident what sort of a tree a man would be, if that root were not extirpated, and a new root implanted; he would be a corrupt tree, of which it is said, that it must be cut down and cast into the fire. This root is not removed, and a new one put in its place, unless man looks at the evils which make the root, as damnable to his soul, and on that account is willing to alienate them. *Doctrine of Life, 93.*

Verse 19. *Every tree that bringeth not forth good fruit is cut down, &c.*—In this passage are described those, who are in faith and in charity; they who are in faith grounded in charity, are meant by the tree that bringeth forth good fruits; but they who are in faith separate from charity are meant by the tree which bringeth not forth good fruits. *Ap. Ex. 212.*

Verses 22, 23. *Many will say to me in that day, Lord, Lord, &c.*—The subject here treated of is concerning salvation, viz. that no one is saved by knowing the Word and teaching it, but by doing it; for in what goes before it is said, that they only shall enter into the kingdom of the heavens, who do the will of God, verse 21; and in what follows it is said, that he who hears the words of the Lord and doeth them, is a prudent man, but he who heareth and doeth not is a foolish man, verses 24 to 27; hence it is evident what is meant by the above words, viz. the worship of the Lord by prayers, and by the words of the mouth only, is meant by many shall say to me in that day, Lord, Lord; to teach the Word and doctrinals derived from the Word, is meant by have we not prophesied in thy name; by name is signified according to doctrine derived from the Word, and by prophesying is signified to teach; by casting out dæmons is signified to liberate from the falses of religion, dæmons denoting the falses of religion; by doing many virtues is signified the converting of several; but whereas they did these things not for the sake of the Lord, nor for the sake of truth and good, and for the sake of the salvation of souls, but for the sake of themselves and the world, thus only in the external form that they might appear, therefore in respect to themselves they did not do good but evil; this is meant by what the Lord saith, I know you not, ye that work iniquity; it seems as if they had not worked iniquity when they did such things, nevertheless all that is iniquity, which man doeth only for the sake of himself and the world, inasmuch as there is not any love of the Lord and the neighbour, but only the love of self and the

world in them, and after death every one's own love remains with him. *Ap. Ex. 624.*

The persuasive principle of truth, when man is in a life of evil, is such, that he persuades himself that truth is truth, not for the sake of an end of good, but for the sake of an end of evil, viz. that he may gain thereby honours, reputation, and wealth; the very worst of men may be in such a persuasive principle even in apparent zeal, insomuch that they will damn to hell all who are not in the truth, howsoever they may be in good: such in the beginning, when they come into the other life, believe themselves angels, but they are not able to approach to any angelic society, being as it were suffocated there by their own persuasion; these are they of whom the Lord spake in Matthew, "*Many will say to Me in that day, Lord, Lord, &c.*" *A. C. 3895.*

Hence it is evident, that they who place worship in a name, as the Jews in the name of Jehovah, and Christians in the name of the Lord, are not more worthy on that account, because a name is of no consequence, but that they become such as He commanded, which is meant by believing in his name; and that they say that there is salvation in no other name than in the name of the Lord, denotes that there is salvation in no other doctrine, that is in no other than mutual love, which is the true doctrine of faith, thus in no other than in the Lord, because from Him alone is all love, and thence all faith. *A. C. 2009.* See also *A. C. 2027, 2533, 2724, 3820, 7778, and C. R. 567.*

Verse 24. *Whosoever therefore heareth these sayings of Mine, and doeth them, I will liken him to a prudent man, who built his house upon a rock, &c.*—By a house founded upon a rock is meant the church, and the man of the church who hath founded his doctrine and life upon the Divine Truth which is from the Lord, thus upon those things which are in the Word, consequently who is in truths grounded in good from the Lord; it is said who is in truths grounded in good, inasmuch as Divine Truth is received by none but those who are in good; to be in good is to be in good of life, which is charity, wherefore it is said, whosoever heareth My words and doeth them; to do the words of the Lord is good of life, for truth, when a man doeth it, becomes good, inasmuch as it enters the will and the love, and what hath place in the will and the love, this is called good; the temptations, in which such a man of the church doth not yield but conquers, are signified by the rain descending, the floods coming, the winds blowing, and falling upon that house, and yet



it fell not, because it was founded on a rock, for by a rock is meant Divine Truth from the Lord, and the Lord Himself, and by inundations of waters and rains in the Word are signified temptations, and also by storms of wind; it is indeed a comparison, but let it be known that all comparisons in the Word are alike grounded in correspondencies as the things not said in the way of comparison. *Ap. Ex.* 411.

That the church and heaven is not formed in man by knowing, and understanding Divine Truths, but by knowing, understanding and doing; the Lord teacheth openly in several passages, as in Matthew, "Whoever heareth these sayings of Mine, and doeth them," &c. *Ap. Ex.* 108. See also *A. C.* 9311. *R. C.* 375. *Doctrine of Life*, 91.

Verse 25. *The rain descended and the floods came, &c.*—By the rain and by the floods are here meant temptations, in which man conquers, and in which he yields; by waters are signified the falses which usually flow-in in temptations, and by floods, which are here inundations of waters from rain, are signified temptations; by the winds which also blow and rush in, are signified the thoughts thence emerging, for temptations exist by the irruption of falses injected from evil spirits into the thoughts; by the house, into which they rush-in, is signified man, properly his mind, which consists of understanding or thought, and of will or affection; he who receives the words of the Lord, that is, Divine Truths, with only one part of the mind, which is that of the thought or understanding, and not at the same time with the other part which is that of the affection or will, he yields in temptations, and falls into grievous falses, which are the falses of evil, wherefore it is said, *the fall thereof was great*: but, whosoever receives Divine Truths in each part, viz. in both the understanding and the will, he conquers in temptations; by the rock, upon which that house is founded, is signified the Lord as to Divine Truth, or the Divine Truth received in the soul and in the heart, that is with faith and love, which is with the understanding and the will; but by sand is signified Divine Truth received only in the memory, and hence in some measure in the thought, and thereby scattered and unconnected, because interpolated by falses, and falsified by ideas: From these considerations therefore it is evident, what is meant by hearing words and not doing them. *Ap. Ex.*

## CHAPTER VII.

## TRANSLATOR'S NOTES AND OBSERVATIONS.

VERSE 7. *Ask, and it shall be given you, &c.*—In this verse we find another striking instance of our Lord's manner of speaking, both with regard to the heavenly marriage of good and truth, and of the will and understanding, and also in regard to the connection of ideas in the internal sense, although in the sense of the letter, the expressions appear scattered and unconnected. Thus to *ask* has relation to the desire of heavenly good in the will, to *seek* has relation to the desire of heavenly truth in the understanding, and to *knock* has relation to the joint effect of such desire in opening communication with the Lord and His kingdom. In like manner in the succeeding verse 8, to *receive* has relation to the appropriation and possession of heavenly good, to *find* has relation to the appropriation and possession of heavenly truth, and to *have it opened* has relation to the communication thereby effected with the Lord's kingdom and the Lord Himself.

Verses 9 and 10. *If he ask bread, and if he ask a fish, &c.*—Here another instance occurs of the heavenly marriage above spoken of, and of the Lord's continual respect to it, for to *ask bread*, at verse 9, is to desire *good*, and to *ask a fish*, at verse 10, is to desire *truth*.

Verses 13, 14. *Wide is the gate, and broad is the way, &c.*—The Lord here describes the passage both to destruction and to life by a *gate* and a *way*, to remind us again of the infernal and heavenly marriages, a *gate* having reference more to the things of the will, and a *way* more to things of the understanding, for it is by the *love of good* influencing the will that we enter into life, or heaven, and by the love of evil that we enter into destruction or hell: and as love is thus the gate to introduce, so truth or knowledge in the understanding is the *way* that conducts to that gate, to the gate of life, if it be obeyed, to destruction, if it be not obeyed.

Verse 17. *Every good (ἀγαθόν) tree bringeth forth good (καλόν;) fruits, &c.*—There are two expressions in the original Greek, ἀγαθός and καλός, which are usually rendered by the same English term *good*, when yet they are manifestly intended to convey distinct ideas, the proper meaning of the

former being what is properly called *good*, and that of the latter what is properly called *beautiful*. *Αγαθος* therefore is a term, which has more respect to the good of heavenly love, or the supreme good, and *καλος* has more respect to the truth of heavenly wisdom, or the supreme *beauty*, for all genuine beauty is the form of good by truth.

Verse 22. *Many shall say to Me in that day, Lord, Lord, have we not prophesied in Thy Name, and in Thy Name have cast out demons, and in Thy Name done many wonderful works?*—In this passage another remarkable instance occurs of the connection which prevails in the Lord's words, when interpreted according to their internal sense, howsoever in the sense of the letter they may appear unconnected, for to *prophesy in His Name* in the internal idea, is to teach truth, to *cast out demons* is to liberate from the falses of religion, and to *do many wonderful works* is thereby to convert several.

Verse 25. *And the rain descended, and the floods came, and the winds blew, &c.*—The same connection is here again observable, as at verse 22, for by *the rain descending*, are signified falses, by *the floods coming*, the temptation thereby occasioned, and by *the winds blowing*, the thoughts thence emerging, thus in the internal sense, the three distinct expressions convey a combined meaning.

Verse 27. *And beat upon that house.*—It is remarkable that the Lord, in describing the effects of the rain, the floods, and the wind upon this house which was built on the sand, applies the expression *προσέκοψα* from *προσκόπτω* which signifies to *beat* or *dash against*; whereas in describing the same effects on a house built on a rock, verse 25, He applies the expression *προσέπεσον*, which is rendered and properly signifies *fell upon*, to instruct us, that temptations produce different effects according to the state and quality of those who are under their exercise, and whilst they merely *fall upon* the good for the purpose of purification and confirmation, they *beat* or *dash violently* on the evil, to the utter separation and destruction in them of every principle of faith and love.



## MATTHEW.

## CHAPTER VIII.

## CHAPTER VIII.

## THE INTERNAL SENSE.

1. **B**UT when He was come down from the mountain, many multitudes followed him.

2. And behold there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean.

3. And stretching forth the hand, Jesus touched him, saying, I will, be thou cleansed. And immediately his leprosy was cleansed.

4. And Jesus saith unto him, see thou tell no one; but go away, shew thyself to the priest, and offer the gift that Moses commanded for a testimony unto them.

5. But when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him,

6. And saying, Lord, my child [boy] lieth in the house sick of the palsy, grievously tormented.

7. And Jesus saith unto him, I will come and heal him.

8. And the centurion answering said, I am not worthy that Thou shouldest come under my roof, but say the word only, and my child [or boy] shall be healed.

That they who are in truths, acknowledge the LORD's Divine Human [principle,] verse 1.

And that they also, who had falsified truth, are delivered from such falsification by the same acknowledgment, verses 2, 3.

That truth rescued from falsification ought to open itself to the reception of heavenly good, by acknowledging that it thence derives its life and quality, verse 4.

That they of the church, which was about to be established, complain of the disjunction of truth and good, and supplicate relief, verses 5, 6.

Which is promised, verse 7.

That they humble themselves in the acknowledgment of the LORD's Divinity and consequent omnipotence, verse 8.

9. For I am a man under authority, having under myself soldiers; and I say to this [man], go, and he goeth; and to another, come, and he cometh; and to my servant, do this, and he doeth [it].

10. But when Jesus heard, He marvelled, and said to them that followed, verily I say unto you, I have not found so great faith, no not in Israel.

11. But I say unto you, that many shall come from the east and west, and shall lie down with Abraham, and Isaac, and Jacob in the kingdom of the heavens.

12. But the sons of the kingdom shall be cast out into the outer darkness; there shall be weeping and gnashing of teeth.

13. And Jesus said to the centurion, go away; and as thou hast believed, be it done unto thee. And his child [or boy] was healed in the same hour.

14. And when Jesus was come into the house of Peter, He saw his wife's mother laid, and sick of a fever.

And submit all their own powers to His, verse 9.

That their acknowledgment and submission are pleasing to the LORD, and they are preferred before the perverted church, verse 10.

That all who are in the good of love, of every degree, are of the LORD's church and kingdom, and have conjunction with His Divine [principle] and Divine Human, according to the degree of good in which they are, be it celestial, spiritual, or natural, verse 11.

But that they, who have the knowledges of truth alone, without the love of good, perish through direful falses, being deprived of all heavenly good, and delivered up to perpetual dispute and combat one against another, verse 12.

That they, amongst whom the church is about to be established, are required to live according to the truths they have received, that they may thereby attain the conjunction of good and truth, which conjunction is the sure effect of such a life, verse 13.

That the affection of truth in the church is infested by the love of evil, verse 14.

15. And He touched her hand, and the fever left her; and she arose, and ministered unto them.

16. But when the even was come, they brought unto Him many that were possessed with dæmons; and He cast out the spirits with a word, and He healed all that were in an ill habit of [body]:

17. That it might be fulfilled what was declared by Esaias the prophet, saying, He took our infirmities, and bare [our] diseases.

18. But Jesus seeing many multitudes about Him, gave commandment to depart unto the other side.

19. And one of the scribes coming said to Him, master, I will follow Thee whithersoever Thou goest.

20. And Jesus saith unto him, the foxes have holes, and the birds of the heaven nests, but the Son of Man hath not where to lay the head.

21. But another of His disciples saith to Him, Lord, suffer me first to go, and bury my father.

22. But Jesus said unto him, follow Me, and leave the dead to bury their dead.

23. And when He was entered into the ship, His disciples followed Him.

But is delivered from the infestation by communication of power through faith in the LORD's Divine Human [principle], to whom it submits itself, verse 15.

That by the same power, they who are infested with falses of evil are liberated, and made receptive of truth and good, verse 16.

As had been predicted concerning the LORD's Divine Human [principle], that by enduring in itself the assaults of all evils and falses from hell, and subduing them, it would thereby procure to itself omnipotence, verse 17.

That they who are in truth are exhorted to cleave to good, verse 18.

That the Divine [being or principle] had no place any where, or with any man, at that time, verses 19, 20.

That a father on earth and the proprium of man, in respect to the Father in Heaven, or to the LORD, is as one that is dead to one that is alive, verses 21, 22.

That during regeneration, before the natural man is entirely submitted to the spiri-



24. And behold, there arose a great tempest in the sea, so that the ship was covered with the waves, but He was sleep.

25. And his disciples coming to [Him], awoke Him, saying, Lord, save us, we are perishing.

26. And he saith unto them, why are ye fearful, O ye of little faith? then he arose and rebuked the winds and the sea; and there was a great calm.

27. But the men marvelled, saying, what manner of [man] is this, that even the winds and the sea obey Him!

28. And when He was come to the other side to the country of the Gergesenes, there met Him two possessed with dæmons, coming out of the tombs, exceedingly fierce, so that no man might pass by that way.

29. And behold, they cried out, saying, what have we to do with Thee, Jesus Thou Son of God? Art Thou come hither before the time to torment us?

30. And there was a good way off from them an herd of many swine feeding.

31. But the dæmons besought Him, saying, if Thou cast us out, suffer us to go away into the herd of swine.

32. And He said unto them, go. And when they were

tual, there arise various natural lusts which cause disturbance, in which case the Divine [being or principle] seems absent; verses 23, 24.

But that when the spiritual man prevails, then the disturbance ceases, because then the spiritual mind is open, and the LORD by or through that mind flows in with good and truth into the natural mind, verses 25, 26.

That hence is excited holy worship and adoration, at perceiving how hell and its concupiscencies are subject to the LORD, verse 27.

That during regeneration; the falses of evil are excited by infernals, and offer violence to goods and truths, verse 28.

And especially to the LORD's Divine Human [principle], verse 29.

Against whom, when the infernals cannot prevail, they intreat permission to have their abode in filthy lusts, verse 30.

Which is granted, and both themselves and the lusts are removed from the regenerate, and cast into hell, verses 31, 32.

come out, they went into the herd of swine: And behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33. And they that fed them fled, and went their ways into the city, and told all things, and what was befallen to the possessed of dæmons.

34. And behold, the whole city came out to meet Jesus; and when they saw Him, they besought Him that He would depart out of their coasts.

That they who are in evils of life and falses of doctrine are instructed that the LORD hath power over the hells, verse 33.

In consequence of which instruction they make enquiry about Him, but the more their understandings are enlightened with knowledge, so much the more violently their evil loves reject Him, verse 34.

## CHAPTER VIII.

### EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

EMANUEL SWEDENBORG.



VERSE 2. *And behold, there came a leper, &c.*—By the leprosy is signified the profanation of truth, and truth is profaned, when it is believed, and yet the life is contrary to it. A. C. 6963, 7524.

By all the diseases named in the Word, and which the Lord cured, are signified spiritual diseases, which are evils destroying the life of the will of good, and falses destroying the life of the understanding of truth, in a word, destroying the spiritual life which is of faith and charity; natural diseases also correspond to such, for every disease in the human race is from that source, because from sin; every disease also corresponds to its evil; the reason is, because the all of the life of man is from the spiritual world; wherefore if his spiritual

life is sick, evil is thence also derived into the natural life, and becomes disease there; see what hath been said concerning the correspondence of diseases with evils, n. 5711 to 5727. Inasmuch as diseases represented the iniquities and evils of spiritual life, therefore by the diseases which the Lord healed, is signified liberation from the various kinds of evil and the false, which infested the church and the human race, and which would have induced spiritual death; for divine miracles are distinguished from other miracles by this, that they involve and respect states of the church and of the heavenly kingdom, on this account the miracles of the Lord consisted principally in the healing of diseases; hence it is that it is so often said, that the Lord *healed every disease and languor*. A. C. 8364. See also n. 9031.

Verse 3. *Jesus put forth His hand, and touched him.*—By putting forth the hand, and touching with the hand is signified to communicate and transfer to another what appertains to oneself, and also to receive from another; and when spoken of the Lord, as in the present case, it denotes to communicate and transfer life from Himself. *Ap. Ex. 79.*

Verse 10. *I have not found so great faith no not in Israel, &c.*—The reason why the Lord, in this instance and in others, healed the sick according to their faith was, because the first and primary [principle] of the church about to be established was, that they should believe the Lord to be the omnipotent God, for without that faith no church can be established; for the Lord was the God of heaven and the God of earth, with whom there is not any conjunction given, except by the acknowledgment of his Divinity, which acknowledgment is faith: That the centurion acknowledged the Lord for the omnipotent God, is evident, for he said, *I am not worthy that thou shouldest come under my roof, but say the word only, and my child shall be healed.* *Ap. Ex. 815.*

Verse 11. *Many shall come from the east and west, and shall lie down with Abraham, Isaac, and Jacob in the kingdom of the heavens.*—They who are to come from the east and from the west denote all who are in the good of love, and thence in the truths of faith; that the four quarters in the Word signify such, see the Treatise on Heaven and Hell, n. 141, to 153; and that by Abraham, Isaac, and Jacob, is meant the Lord as to the Divine [principle] Itself and the Divine Human, see the Arcana Cœlestia, n. 1893, 4613, 6098, 6185, 6276, 6804, 6847; hence to lie down with them denotes to be conjoined with the Lord, and to consociate one amongst another by love, and by that conjunction and by this consoci-



ation to enjoy eternal blessedness and happiness, and this from the Lord alone. *Ap. Ex.* 252. See also *A. C.* 2187, 3305, 3778. 4804, 9192.

Verse 12. *But the sons of the kingdom shall be cast out into outer darkness.*—By the sons of the kingdom are meant those who are of the church, which is not under the rule of truths but of falses. *Ap. Ex.* 48.

*Outer darkness.*—denotes the more dire falsities of those who are in the church, for they darken the light, and induce falsities contrary to truths, which the gentiles cannot do. *A. C.* 1839.

*There shall be weeping and gnashing of teeth.*—Inasmuch as sensual men do not see any genuine truth in the light, but reason and dispute about every thing, whether it be so, and these disputes are heard out of them [the men] as gnashings of the teeth, which considered in themselves are collisions of falses with each other, and also of what is false and true, it is evident what is signified in the Word by *gnashing of teeth*; the reason is, because reasoning from fallacies of the senses corresponds to the teeth. *C. R.* 402.

Gnashing of the teeth is the continual dispute and combat of falses with each other, consequently of those who are in falses, joined also with contempt of others, with enmity, derision, ridicule, blasphemy, which also burst forth into butcheries of various kinds; for every one fights in favour of his own false, and calls it truth. These disputes and combats are heard out of the hells as gnashings of the teeth, and also are turned into gnashings of the teeth when truths from heaven flow-in thither; for all falses in the spiritual world gnash [or make a grating noise], and teeth correspond to ultimate things in nature, and also to ultimate things appertaining to man, which are sensual corporeal things. *H. H.* 575. See also *A. C.* 4424, 9052, and *A. R.* 386, 435, 484.

Verse 14. *Sick of a fever.*—A burning fever denotes the lust of evil, *A. C.* 8364, which was thus confirmed by experience; there exhaled from hell a troublesome heat, arising from lusts of various kinds, as from haughtiness, lasciviousness, adulteries, hatreds, revenges, and contentions; when this heat acted into my body, it occasioned in a moment a disease like that of a burning fever, but when it ceased to flow-in, instantly the disease ceased. There are also spirits, who infuse unclean colds, such as are those of a cold fever, which hath been given also to know by experience. *A. C.* 5715, 5716.

Verse 20. *The Son of Man hath not where to lay his head.*—The Lord is called the Son of Man where the subject treated

of is concerning the passion, concerning judgment, concerning coming, and in general concerning redemption, salvation, reformation, and regeneration; the reason is, because the Son of Man is the Lord as to the Word; and He himself as the Word suffered, judges, cometh into the world, redeems, saves, reforms and regenerates. By *not having a place where to lay his head* is meant, that the Word had no place with the Jews, as also the Lord saith, John viii. 37; nor did it abide with them, because they did not acknowledge him, John v. 38, 39; *Treatise on the Lord*, 23, 27.

By the *Son of Man not having where to lay his head*, is signified, that the Divine had no place any where, or with any man at that time. *Ap. Ex.* 63. See also *A. C.* 9807.

Verses 21, 22. *Suffer me first to go and bury my father, &c.*—A father on earth in respect to the Father in heaven, or to the Lord, is as [one] dead to [one] that is alive; as the law itself concerning honouring parents is as it were dead, unless there be in it honour, worship, and love to the Lord, for the former law descends from this Divine [law], and the living principle itself, which is in the former law, is from this source, wherefore the Lord saith, *follow Me, let the dead bury their dead.* *A. C.* 3703.

By the *dead* are meant those who have not the life of heaven in them, consequently who are in evils and thence in falsés. *Ap. Ex.* 186.

By the above words of the Lord is signified a total submission, that is, that man should not be in part his own, and in part the Lord's, for in such case there are two lords, whom man cannot serve at the same time: By the father who is here to be buried, are signified in general those things which are of man's proprium received hereditarily. *A. C.* 6138.

Verse 24. *There arose a great tempest in the sea, &c.*—Hereby was represented the state of the men of the church, when they are in a natural principle and not yet in a spiritual principle, in which state the natural affections, which are various lusts arising from the loves of self and the world, ascend, and present various motions of the mind [*animus*]; in this state it appears as if the Lord was absent, which apparent absence is signified by the Lord's sleeping; but when they come from a natural state into a spiritual, then those motions cease, and the mind is rendered tranquil; for the tempestuous motions of the natural man are appeased by the Lord, when the spiritual mind is open, and the Lord by [or through] that mind flows-in into the natural man [or mind]. Inasmuch as the affections which are of the love of self and the world, and the

thoughts and reasonings thence derived, are from hell, for they are concupiscencies of every kind, which rise up thence into the natural man, therefore these also are signified by the wind and by the waves of the sea, and hell itself by the sea in the spiritual sense. *Ap. Ex.* 514. See also *R. C.* 123, 614.

Verse 28. *There met Him two possessed with dæmons coming out of the tombs.*—By tombs are signified things unclean, consequently also infernal, and hence it is evident why the possessed by dæmons were in the tombs, viz. because they who possessed them, during their abode in the world, had been in falses derived from evil, or in knowledges derived from the Word, which they made dead by applying them to confirm evils, also to destroy the genuine truths of the church, especially the truths concerning the Lord, concerning the Word, and concerning the life after death, which dead knowledges in the Word are called traditions; hence it was, that they who were possessed by such, were in the tombs, and the dæmons were afterwards cast out into the swine, who ran headlong into the sea; the reason why they were cast out into the swine was, because, whilst they lived in the world, they were in sordid avarice, for such avarice corresponds to swine; the reason why they ran headlong into the sea was, because the sea there signifies hell. *Ap. Ex.* 659.

Verse 32. *When the dæmons were come out, they went into the herd of swine, &c.*—The removal of sins, which is called their remission, may be compared with the dæmons sent by the Lord into the swine, which afterwards immersed themselves into the sea; by the sea in this and other passages of the Word is signified hell. *R. C.* 614.

*The whole herd ran violently down a steep place into the sea, &c.*—By the sea is here signified hell, where and whence are the falses of evil, by reason that the spirits who are there, during their lives in the world, where in the falses of evil; they appear to dwell in the bottom as of seas, and at a greater depth there, in proportion as the evil was more grievous from which the false was derived. *Ap. Ex.* 538.

## CHAPTER VIII.

### TRANSLATOR'S NOTES AND OBSERVATIONS.

VERSE 1. *Many multitudes followed Him.*—See note at versé 25, chap. iv.



Verse 12. *There shall be weeping and gnashing of teeth.*—The intelligent reader will not fail to note in this passage another instance of the Lord's usual mode of speaking, in reference to the two principles, the will and the understanding, thus in reference to their marriage, in this case their infernal marriage; *weeping* having relation to the deprivation of heavenly good, and *gnashing of teeth* to the deprivation of heavenly truth; thus the former expression denoting the dominion of the love of evil, and the latter the contention of false principles thence derived.

Verse 29. *What have we to do with Thee, &c.*—It has been supposed by some learned expositors, that they, who were said of old to be possessed with evil spirits, were merely affected with some bodily distemper, which presented the appearance of such a possession. But how shall we reconcile with this idea the account here given of the exclamation uttered by the two afflicted persons, when they cried out to Jesus, "*What have we to do with Thee,*" &c. or the succeeding part of the history, where the evil spirits ask for permission [which is granted them] to enter into a herd of swine? surely both the exclamation and the petition bespeak something more than a bodily disease, especially when it is further considered what a violent and destructive effect was produced on the herd of swine by the influence of the infernal agents.

Verse 34. *And besought him to depart out of their coasts.*—We have here a remarkable instance how little efficacy miracles have to produce a full and profitable conviction in the minds of men respecting religious truth, for the Gergesenes, we find, notwithstanding their being witnesses to a remarkable miracle performed by the Lord, yet were so little convinced by it of His Divine authority, that *they besought Him to depart out of their coasts*. Still the continual cry of mankind is, "Do miracles, and we will believe," not aware that previous faith is necessary to believe the miracle, and consequently that where a disposition to believe is not previously implanted in the mind, it is impossible that any miraculous agency can produce it. It is plain then that miracles do not produce faith, but only confirm it, and that saving faith springs from another source, viz. from a well-disposed will, agreeable to what the Lord declares in another place, *he that is of God, heareth God's Word*.

## MATTHEW.

## CHAPTER IX.

## CHAPTER IX.

## THE INTERNAL SENSE.

1. **AND** entering into a ship, He passed over, and came into His own city.

2. And behold, they brought to Him a paralytic lying on a bed; and Jesus seeing their faith, said to the paralytic, son, be of good cheer, thy sins be remitted to thee.

3. And behold, some of the scribes said in themselves, this [man] blasphemeth.

4. And Jesus seeing their thoughts, said, wherefore think ye evil things in your hearts?

5. For whether is easier, to say, [thy] sins be remitted to thee, or to say, rise up and walk?

6. But that ye may know that the Son of Man hath power on earth to remit sins [then He saith to the paraly-

THAT by and from knowledge the LORD advanced, as to His Human [principle], to the doctrine of truth and good, verse 1.

Whence He discerns the disjunction of those principles in the natural or external mind; but whereas there was a desire of their conjunction, He inspires the hope that all opposing evils and falses would be removed, verse 2.

That to the perverse church it appears contrary to truth, that the LORD's Human [principle] should have the power of opposing evils and falses, verse 3.

But this appearance is seen by the LORD to originate in a corrupt will, verse 4.

Because he who hath power to elevate the natural mind to conjunction with the spiritual, must needs have power also to remove evils and falses from the natural mind, verse 5.

And whereas the LORD's Divine Human [principle] possesses the former power, therefore it must of necessity

tic], arise, take up thy bed, and go to thine house.

7. And arising he departed to his house

8. But the multitudes seeing, marvelled, and glorified God, who giveth such power to men.

9. And Jesus passing forth from thence, saw a man sitting at the receipt of custom, called Matthew; and He saith unto him, follow Me, and rising up he followed Him.

10. And it came to pass, as He sat in the house, that behold, many publicans and sinners came and sat down with Jesus and His disciples.

11. And when the Pharisees saw, they said to His disciples, why eateth your master with publicans and sinners?

12. But Jesus hearing, said to them, they that are healthy need not a physician, but they that are sick.

13. But go ye and learn what that meaneth, I will mercy, and not sacrifice; for I am not come to call the just, but sinners to repentance.

14. Then came to Him the

be in possession also of the latter, verse 6.

Hence the conjunction of good and truth in the church is seen to proceed from faith in the omnipotence of the LORD's Divine Human [principle], verse 7.

And hence holy worship and adoration in the church, from a perception of the union of the LORD's Human [principle] with the Divine, verse 8.

That good in the rational principle, being required to acknowledge the LORD's Divine Human [principle] obeys verse 9.

And that thus the affections and thoughts of the rational mind, which had been perverted by evils and falses, are restored to communication with goods and truths from the LORD, verse 10.

Which extension of the Divine Mercy to those who had before been in perverse principles of life, is offensive to such as are in hypocritical good, verse 11.

But that this was without just cause, since the end of the LORD's coming in the flesh was, not to save the celestial, or those who were in orderly love, but the spiritual, or those who were in disorderly love, with whom there nevertheless remained the affection of truth, verses 12, 13.

And who, by receiving the



disciples of John, saying, why do we and the pharisees fast oft, but Thy disciples fast not?

15. And Jesus said to them, can the sons of the bride-chamber mourn so long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then shall they fast.

16. But no one putteth a piece of unwrought cloth upon an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17. Neither do they put new wine into old bottles; else the bottles burst, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved.

18. While He spake these things unto them, behold a ruler coming worshipped Him, saying, my daughter is now dead; but come, lay Thy hand upon her, and she shall live.

19. And Jesus arising followed him, and His disciples.

20. And behold, a woman who was diseased with an issue of blood twelve years, coming behind, touched the hem of His garment;

21. For she said in herself, if I may only touch His garment, I shall be healed.

22. But Jesus turning and

internal truths of the church in that affection, are blessed and happy so long as good is conjoined to their truths, but unblessed and unhappy when they are in truths without good, verses 14, 15.

That these things were unknown in the Jewish church, which was a church representative of spiritual things, and that therefore the truths of that church do not accord with the truths, of the Christian Church, which are spiritual truths themselves, verses 16, 17.

Supplication of those of the church for the affection of truth, that through communication with the LORD's Divine Human [principle], it might no longer be immersed in impure loves, but might be exalted to heavenly love, verse 18.

That their supplication was heard by the LORD, verse 19.

And that spiritual love is communicated to those who were in natural love separate from spiritual, through the ultimates of the Divine [being or principle], verses 20, 21, 22.

seeing her, said, be of good courage, daughter, thy faith hath saved thee, and the woman was healed from that hour.

23. And Jesus coming into the ruler's house, and seeing the pipers, and the multitude making a noise, saith to them,

24. Give place; for the damsel is not dead, but sleepeth; and they laughed Him to scorn.

25. But when the multitude was put forth, entering in He laid hold of her hand, and the damsel arose.

26. And this fame went forth into all that land.

27. And Jesus departing thence, two blind [men] followed Him, crying, and saying, have mercy on us, son of David.

28. And when He was come to the house, the blind men came to Him, and Jesus saith to them, believe ye that I am able to do this? They say unto Him, yea, Lord.

29. Then He touched their eyes, saying, according to your faith be it unto you.

30. And their eyes were opened, and Jesus straitly charged them, saying, see ye, let no one know.

31. But they departing spread abroad His fame in all that land.

32. But as they went out, behold they brought unto Him a man dumb possessed

And the affection of truth is raised out of natural love to spiritual, through communication with the LORD's Divine Human [principle], notwithstanding the opposition arising from the natural affections and thoughts, verses 23, 24, 25.

That this was seen and acknowledged in the church, verse 26.

Supplication of those who are in ignorance of truth, that they may receive illustration from the LORD's Divine Human [principle], verse 27.

That their supplication is granted, in consequence of their acknowledging the LORD's omnipotence, verses 28, 29.

But that they are forbid to instruct others, until their own understandings are first fully opened to the truth, verse 30.

In which case they are allowed to instruct, verse 31.

That they who cannot confess the LORD, nor preach faith in Him, are enabled to

with a dæmon.

33. And when the dæmon was cast out, the dumb spake, and the multitudes wondered, saying, that it was never so seen in Israel.

34. But the pharisees said, in the prince of dæmons he casteth out dæmons.

35. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease, and every malady in the people.

36. But seeing the multitudes He was moved with compassion concerning them, because they were dissolved and scattered abroad, as sheep not having a shepherd.

37. Then saith He to His disciples, the harvest truly is much, but the labourers are few.

38. Pray ye therefore the Lord of the harvest, that He will put forth labourers into His harvest.

do both through the omnipotence of the LORD's Divine Human [principle] removing falses and evils of life, verses 32, 33.

Which is imputed to infernal agency by those who are in hypocritical good, verse 34.

That the LORD's Divine Human [principle] is the all of truth, both exterior and interior, and also the all of good, and that by its omnipotence all evils and falses are removed from the church, verse 35.

That the Divine Mercy is excited by observing the evils and falses which prevent the church's conjunction with the LORD's Divine Human [principle], verse 36.

And that hence the church is admonished to note, how little there remains in it of the doctrine of truth derived from good, verse 37.

And to supplicate the Divine Mercy for an increase of that doctrine, verse 38.

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## CHAPTER IX.

### EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

### EMANUEL SWEDENBORG.



VERSE 6. *Take up thy bed.*—To take up the bed signifies to be instructed in doctrinals. C. R. 301. The origin of



this signification is from the spiritual world, where every one hath a bed according to the quality of his science and intelligence. See *A. R.* 137.

Verses 12, 13. *They that are healthy need not a physician, &c.*—The Lord came into the world, not to save the celestial, but the spiritual; the most ancient church, which was called man, was celestial, and if this had remained in its integrity, there would have been no need for the Lord to be born as a man; wherefore as soon as this began to fail, the Lord foresaw that the celestial church would altogether perish on this globe, on which account prediction was immediately made concerning the Lord's coming into the world, *Gen. iii. 15.* After the time of that church there was no longer a celestial church but a spiritual church; the ancient church, which was after the flood, was a spiritual church, and this church, or they who are of the spiritual church, could not have been saved unless the Lord had come into the world: this is what is meant by the Lord's words, they that are healthy have no need of a physician, but they that are sick; I came not to call the just, but sinners to repentance. *A. C.* 2661.

Verse 15. *Can the sons of the bride-chamber mourn so long as the bridegroom is with them, &c.*—They are called the sons of the bride-chamber who are in truths of the church, and receive good, for the good which is from the Lord is the bridegroom; the reason why the sons of the bride-chamber do not mourn so long as the bridegroom is with them is, because they are in a blessed and happy state, thus are with the Lord, when they are in truths conjoined to their good; their fasting, when the bridegroom is taken from them, denotes that they are in an unhappy state when good is no longer conjoined to truths; this latter state is the last state of the church, but the former is the first state. *A. C.* 9182.

The Lord here calls Himself the Bridegroom, and the men of the church He calls the sons of the bride-chamber; by fasting is signified to mourn on account of the defect of truth and good. *Ap. Ex.* 1189.

Verses 16, 17. *No one putteth a piece of unwrought cloth on an old garment, &c.*—Inasmuch as garment signifies truth, therefore the Lord compares the truths of the former church, which was a church representative of spiritual things, to the piece of an old garment, and the truths of the New Church, which were spiritual truths themselves, to the piece of a new garment; in like manner He compared

those truths to bottles of wine, because by wine in like manner is signified truth, and bottles are the knowledges which contain it. *Ap. Ex.* 193.

Verse 17. *Neither do they put new wine into old bottles, &c.*—Inasmuch as all comparisons in the Word are grounded in correspondencies, so also is this comparison, and by wine is signified truth, by old wine, the truth of the old or Jewish church, and by bottles are signified those things which contain, by old bottles the statutes and judgments of the Jewish church, and by new bottles the precepts and commandments of the Lord; that the statutes and judgments of the Jewish church, which were principally concerning sacrifices and representative worship, do not accord with the truths of the Christian church, is meant by the words, *they do not put new wine into old bottles, else the bottles burst and the wine runneth out, but they put new wine into new bottles, and both are preserved*; that they who are born and educated in the external things of the Jewish church, cannot immediately be brought into the internal things of the Christian church, is signified by what is said in another place, *no one drinking old wine immediately desireth new, for he saith, the old is more useful.* *Ap. Ex.* 376.

That the New Jerusalem, that is, the New Church, cannot descend from heaven in a moment, but in proportion as the falses of the former church are removed; (for what is new cannot enter where falses have before had birth, unless they be eradicated) the Lord teaches when He saith, *no one putteth new wine into old bottles, &c.* *R. C.* 784.

The new wine is the Divine Truth of the New Testament, thus of the New Church, and the old wine is the Divine Truth of the Old Testament, thus of the Old Church. *Ap. Rev.* 316.

Verse 20. *And behold a woman who was diseased with an issue of blood, &c.*—Diseased with an issue of blood signifies those who are in natural love separate from spiritual. *Ap. Ex.* 163.

It signifies also profanation of the good of love. *A. C.* 9014.

*And touched the hem of his garment, &c.*—The hem [or borders] of the garment denote the extremes where the natural principle is: By being healed therefore through touching the hem of the Lord's garment, is signified, that health went forth from the Divine [being or principle] in the extremes or ultimates. *A. C.* 9917. See also *Ap. Ex.* 195.

## CHAPTER IX.

## TRANSLATOR'S NOTES AND OBSERVATIONS.

VERSE 4. *And Jesus seeing their thoughts, &c.*—In our common version of the New Testament, what is here rendered *seeing* is expressed by *knowing*, but the original term is *ἰδών*, which manifestly applies to the organ of *sight*, and thus bespeaks a Divine Power of vision in the Redeemer's mind, by virtue of which he had an intuitive view of whatsoever was passing in the minds of others.

Verse 6. *Arise take up thy bed, &c.*—Another remarkable instance here occurs of the Divine Wisdom by which the Lord spake, as discoverable from the connection of ideas in the internal sense, where the things expressed in the literal sense appear unconnected, for to *arise*, according to the internal sense, has respect to the *will* in its elevation out of evil into good; to *take up the bed* has respect to the *understanding* and the elevation of its thoughts out of falses into truths; and to *go to thine house* implies the joint effect of each elevation, in producing in the man a fixed abode in heavenly principles of love and life.

Verse 8. *The multitudes marvelled and glorified God.*—To *marvel* has relation to the *will*, as affected by a perception of the Divine Mercy, Goodness, and Power; and to *glorify God* has relation to the *understanding*, as noting and making confession of that perception; thus both united have reference to the heavenly marriage so frequently alluded to in the Sacred Scriptures.

Verse 13. *What that meaneth.*—In the original it is expressed *τί ἐστίν*, what it is.

*I will mercy.*—It is to be lamented that the force of this expression is almost entirely lost in our English version, by the insertion of *have between will and mercy*, whereas in the original it is expressed *ἐλεον θέλω*, which means literally what is here rendered *I will mercy*, being intended to express the Divine Will as it is in itself, and not merely *what it requires from others*.

Verses 14, 15. *Why do we and the pharisees fast oft, &c.*—It is remarkable that the question here proposed by the disciples of John is concerning *fasting*, whereas the reply made by the Lord is concerning *mourning*, for He says,



*can the sons of the bride-chamber mourn so long as the bridegroom is with them.* Thus the natural idea suggested by the disciples of John, was instantly changed into a spiritual idea in the Lord's mind, for to *fast* is a natural act, but to *mourn* is a spiritual act. Hence it appears manifest how the natural expressions of the Word were intended to suggest spiritual ideas, and how they do suggest them in the spiritual mind, by opening to the spiritual things which are involved in them.

Verse 16. *No one putteth a piece of unwrought cloth, &c.*—What is here rendered *unwrought*, in the common version of the New Testament is called *new*, but the expression in the original is ἀγνάφει, which literally means *unwrought*, or which has not yet gone through the hands of the fuller or purifier, thus denoting truth in its first state of reception.

Verse 17. *They put new wine into new bottles.*—It is remarkable that the expression *new*, as here applied to wine, is in the original νέον but as applied to the bottles is καινές, whence we may come to this conclusion, that the Greek term νέον is used to express a more interior idea than the term καινός.

Verse 30. *And Jesus straitly charged them.*—The expression here rendered *straitly charged* is in the original ἐνεβριμήσατο, which according to the best commentators signifies *to command with vehemence or earnestness*.

Verse 35. *Teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every malady, &c.*—Another remarkable instance here occurs of the manner in which the Sacred Scriptures are written, in regard to the connection of ideas in the internal sense, whilst the ideas presented in the sense of the letter appear scattered and unconnected. See note above at chap. iv. 23; where the same words occur.

Verse 36. *He was moved with compassion.*—It appears from what is recorded in this verse, that the Divine Compassion is excited by the corruptions, ignorances, and miseries of man, which consideration ought to be a lesson to a man, to instruct him concerning the manner in which he ought to be affected by the sins, the ignorances, and the distresses, both of himself and of his fellow-creatures.

Verse 36. *Because they were dissolved and scattered abroad as sheep without a shepherd.*—In the common English version of the New Testament, this passage is rendered *because they fainted and were scattered abroad*, but the original term here rendered *fainted* is ἐκλελυμένοι, which lite-

rally means were *loosened* or *dissolved*. The two expressions taken together supply us with another instance of the heavenly marriage, which we have had so frequent occasion already to point out, and likewise of the connection of ideas in the internal sense. For according to that sense, *dissolved* has reference to the want of heavenly good, *scattered abroad* to the want of heavenly truth, and *as sheep without a shepherd* to the want of both.

Verse 38. *That he will put forth labourers.*—The original term here rendered *will put forth* is ἐκβάλλει, which literally signifies *will put [or cast] forth*.

## MATTHEW.



## CHAPTER X.

## CHAPTER X.

## THE INTERNAL SENSE.

1. **AND** calling His twelve disciples, He gave them power over unclean spirits, so as to cast them out, and to heal every disease and every malady.

2. But of the twelve apostles the names are these; first, Simon who is called Peter, and Andrew his brother; James the [son] of Zebedee, and John his brother;

3. Philip and Bartholomew; Thomas and Matthew the publican; James the [son] of Alpheus, and Lebbeus surnamed Thaddeus;

4. Simon the Canaanite, and Judas the Iscariot, who also betrayed Him.

5. These twelve Jesus sent forth, commanding them, saying, into the way of the nations, depart ye not, and into a city of the Samaritans enter ye not.

6. But go ye rather to the lost sheep of the house of Israel.

7. And as ye go, preach, saying, that the kingdom of the heavens approacheth.

8. Heal the infirm, cleanse the lepers, raise the dead, cast out dæmons; gratui-

That all the goods and truths of the church have power from the LORD's Divine Human [principle] over all opposing evils and falses from hell, verse 1.

The distinct qualities of those goods and truths in general are enumerated, verses 2, 3, 4.

That they cannot be received by those who are in evils, nor by those who are in falses, but only by those who are in the good of charity, and thence in faith, verses 5, 6.

That with whomsoever they are received, they effect conjunction with heaven, communicate spiritual power over the hells, deliver from the profanation of truth, infuse



tously ye have received, gratuitously give.

9. Provide neither gold, nor silver, nor brass for your girdles;

10. Nor bag for a journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat.

11. And into whatsoever city or village ye enter, enquire who in it is worthy, and there abide until ye go thence.

12. And when ye come into the house, salute it:

13. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.

14. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16. Behold, I send you forth as sheep in the midst of wolves; be ye therefore prudent as serpents, and harmless as doves.

spiritual love into natural, reject the fables of evil, and all out of pure mercy, without any idea of merit, verses 7, 8.

And confess all to be from the LORD alone, and nothing from themselves, verses 9, 10.

And into whatsoever understanding they flow-in, they scrutinize attentively whether they shall be received, and abide there or separate themselves accordingly, verse 11.

And into whatsoever will they flow-in, they make the same scrutiny, and communicate heavenly joys and eternal life, if they be received, but if they be not received there the loss of those joys and of that life is the certain consequence, verses 12, 13.

That the evils, which reject goods and truths, adhere to those who are in evil, but not to those who are in goods and truths, verse 14.

That they who are in evil of life, and at the same time in ignorance of truth, are more excusable than those who know the truth, and yet cherish evil, verse 15.

That they who are in goods and truths ought to join prudence and circumspection with innocence, as a security against evils and fables, verse 16.

17. But beware of men; for they will deliver you to councils, and will scourge you in their synagogues.

18. And yeshall be brought before governors and kings on account of Me, for a witness to them and to the nations.

19. But when they shall deliver you up, be not solicitous how or what ye shall speak, for it shall be given to you in that same hour what ye shall speak.

20. For ye are not they that speak, but the spirit of your Father [is] what speaketh in you.

21. But brother shall deliver up brother to death, and father son; and children shall rise up against parents, and cause them to be put to death.

22. And ye shall be hated of all for the name of Me; but he that endureth to the end, he shall be saved.

23. But when they persecute you in this city, flee into the other, for verily I say to you, ye shall not have gone through the cities of Israel until the Son of Man be come.

24. The disciple is not above the master, nor the servant above his lord.

25. It is enough for the disciple that he be as his

And to be especially on their guard against those in the church who pervert the truth, because truth and its doctrine perverted are in the greatest contrariety to good and truth, verse 17.

That nevertheless it is necessary that they should testify concerning the LORD's Divine Human [principle], notwithstanding all opposition of evils and falses, verse 18.

In which testimony they will be instructed and confirmed by Divine Truth derived from Divine Good, verses 19, 20.

And although brought into combat against opposing evils and falses, yet through patient continuance unto the full conjunction of good and truth, and the entire separation thereby of evils and falses, they would be preserved, verses 21, 22.

And would thus, by repeated combats and deliverances, purge the doctrines of the church from all falses, through the influx of the truth of faith, verse 23.

Therefore they who are in good ought to submit themselves to the guidance of Truth Divine, and they who are in truth ought to have

master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more them of his household?

26. Fear them not therefore; for there is nothing covered, that shall not be uncovered, and hidden, that shall not be known.

27. What I say to you in the darkness, say ye in the light; and what ye hear into the ear, preach ye on the houses.

28. And be not afraid of them who kill the body, but are not able to kill the soul; but rather be afraid of Him who is able to destroy both soul and body in hell.

29. Are not two sparrows sold for a farthing, and one of them doth not fall to the earth without your Father?

30. But of you even the hairs of the head are all numbered.

31. Be not therefore afraid, ye are of more value than many sparrows.

32. Whosoever therefore shall confess in Me before

respect to Good Divine, because nothing else is required than to be thus subject to the LORD, content to bear reproach, because He was reproached, verses 24, 25.

Which reproach ought not to be regarded, because all evils and falses must sooner or later be manifested to those who are in them, and likewise all goods and truths to those who are in them, verse 26.

In which case the truth which was in obscurity, will be perceived in brightness, and the good, which was received in obedience, will be made sensible in the will's love, verse 27.

That therefore they, who are in the good and truth of the church, ought not to cherish natural fear, which is dread and consternation on account of spiritual death, but that they ought to cherish spiritual fear, lest by evils of life and by falses of doctrine they should avert the Divine Love in themselves, and thereby hurt it, verse 28.

For that all and singular things appertaining to man's intellectual principle, both internal and external, are under the view and protection of the LORD'S Divine Providence, verses 29, 30.

How much more so the things of charity and faith! therefore natural fear ought not to be cherished, verse 31.

For whosoever hath communication and conjunction



men, I also will confess in him before My Father that [is] in the heavens.

33. But whosoever shall deny Me before men, I also will deny him before My Father that [is] in the heavens.

34. Think not that I am come to cast peace upon earth; I am not come to cast peace, but a sword.

35. For I am come to set a man at variance against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law.

36. And the man's enemies [shall] be they of his own house.

37. He that befriendeth father or mother above Me, is not worthy of Me, and he that befriendeth son or daughter above Me, is not worthy of Me.

38. And whosoever doth not take his cross, and follow

by faith and love with the LORD's Divine Human [principle,] hath communication and conjunction at the same time with the essential Divine [principle], verse 32.

But whosoever hath not conjunction by faith and love with the LORD's Divine Human [principle], cannot have any conjunction with the essential Divine [principle], verse 33.

That truth Divine from the LORD's Divine Human [principle], combating against evils and falses, is intended to make manifest the disagreement between the internal and external man, and that therefore man must undergo the combats of temptations, before the disagreement can be removed, and internal peace restored, verses 34, 35.

That the things proper to man, as his own, are mere evils and falses, and that these are the only destroyers of his peace, because they oppose in him goods and truths from the LORD, verse 36.

That therefore man can never be regenerated, and thereby conjoined to the LORD, only so far as he shuns both the hereditary and actual evils of his own proprium, that so he may come into a total submission, verse 37.

That for this purpose he must undergo spiritual temp-

after Me, is not worthy of Me.

39. He that findeth his soul, shall lose it, and he that loseth his soul for My sake, shall find it.

40. He that receiveth you, receiveth Me, and he that receiveth Me, receiveth Him that sent Me.

41. He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a just one in the name of a just one, shall receive the reward of a just one.

42. And whosoever shall give to one of these little ones to drink a cup of cold [water] in the name of a disciple, verily I say to you, he shall in no wise lose his reward.

tations, by fighting against concupiscencies, through faith in the LORD's Divine Human [principle], verse 38.

Otherwise he will remain in unbelief, and will never attain the life of faith, whereas if he fights against concupiscencies through faith in the LORD's Divine Human [principle] the life of faith will then be given to him, verse 39.

That for this purpose he ought first to admit the goods and truths of the Word into his will and understanding, because in so doing he admits at the same time the LORD's Divine Human [principle], and whosoever admits the LORD's Divine Human [principle], admits also the essential Divine [principle], verse 40.

And they who love truth for the sake of truth, and who love to do the truth for the sake of doing the truth, love the LORD, and receive heaven in themselves, which is the affection of truth and good for the sake of truth and good, verse 41.

And that this is the case also with those, who do good and teach truth from a principle of obedience, verse 42.

## CHAPTER X.

## EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

## EMANUEL SWEDENBORG.



VERSE 1. *When He had called His twelve disciples.*—By disciples are meant all who worship the LORD, and live according to the truths of His Word. *Ap. Rev.* 325.

By the *disciples* of the LORD are meant those who are instructed from the LORD in the goods and truths of doctrine, but by *apostles* are meant those, who, after that they have been instructed, teach those goods and truths. *Ap. Rev.* 79.

To be the LORD's disciple is to be led of the LORD, and not of self, thus by goods and truths which are from the LORD, and not by evils and falses which are from man. *A. C.* 10, 490.

Verses 5, 6. *Go not into the way of the Gentiles, &c.*—The way of the Gentiles in which they were not to go signifies the false derived from evil; the city of the Samaritans which they were not to enter, signifies the false doctrine of those who reject the Lord; the lost sheep of the house of Israel signify those who are in the good of charity and thence in faith. *Ap. Ex.* 223.

The Gentiles to whom they were not to go denote those who are in evils; the cities of the Samaritans denote those who are in falses; the lost sheep of the house of Israel denote those who are in goods. *A. C.* 4169.

Verses 9, 10. *Provide neither gold nor silver, &c.*—By this was represented, that they should have nothing of good and of truth from themselves, but from the Lord alone, and that all things were given, gratis. *Ap. Ex.* 242.

By the above words was represented, that they who are in goods and truths from the Lord, possess nothing of good and truth from themselves, but that all the truth and good which they have is from the Lord; for by the twelve disciples were represented all who are in goods and truths from the Lord, in the abstract sense all the goods of love and truths of faith from the Lord; goods and truths from self and not from the Lord



are signified by possessing gold, silver, brass in girdles, and by a bag; but truths and goods from the Lord are signified by a coat, a shoe and a staff, by a coat interior truth or truth from a celestial principle, by a shoe exterior truth or truth in the natural principle, by a staff the power of truth; but by two coats, two shoes, and two staffs, are signified truths and their powers as well from the Lord as from self: That they were allowed to have one coat, one pair of shoes, and one staff, is manifest from Mark, chap. vi. 8, 9; and from Luke, chap. ix. 2, 3. *A. C.* 9942.

A coat and a shoe signified the truths with which they were to be clothed, and a staff the power of truth from good; inasmuch as these should not be twofold, but single, therefore the disciples were forbidden to have two staffs, two pair of shoes, and two coats. *A. C.* 4677.

Verse 11. *Into whatsoever city or village ye enter, &c.*—*Villages* signify the external things of faith, and consequently of the church. The external things of the church are rituals; the internal things are doctrinals, when these are not things of mere science only, but of life. External things were represented by *villages*, because they were out of *cities*, but internal things were represented by *cities*, themselves. *A. C.* 3270.

Verse 12. *When ye come into a house salute it, &c.*—By saluting the house [or saying peace], is signified that they might know whether the inhabitants would receive the Lord, and those who evangelized concerning the Lord and thence concerning heaven, heavenly joy and eternal life, for all those things are signified by peace; and they who received are meant by the sons of peace, upon whom peace would rest; but that peace would be taken away from them, if they did not acknowledge the Lord, and thence did not receive those things which are of the Lord, or which are of peace, is signified by the words, if the house or city be not worthy your peace shall return upon you: lest on such occasion they should be hurt by the evils and falses which were in that house, or in that city, it was commanded that on going out they should shake off the dust of their feet, by which is signified lest what is damned should thence adhere, for by the dust of the feet is signified what is damned, inasmuch as the ultimate principle appertaining to man, which is the natural sensual principle, corresponds to the soles of the feet, and because evil adheres to this principle, therefore with those who were in the representatives of the church, as the generality at that time were, it was customary to shake off the dust of the feet when the

truths of doctrine were not received; for in the spiritual world, when any good [spirit] comes to the evil, evil from the latter flows-in, and in some measure disturbs, but it only disturbs the ultimate principles which correspond to the soles of the feet, hence when they turn themselves and go away, it appears as if they shake off the dust of their feet backwards, which is a proof that they are liberated, and that the evil adheres to those who are in evil. *Ap. Ex.* 365.

*Shake off the dust of your feet.*—Inasmuch as dust signified those, who did not look to things spiritual and celestial, but to things corporeal and terrestrial, therefore it was commanded by the Lord to His disciples, that if a city or a house was not worthy, they should shake off the dust of their feet. *A. C.* 249. See *C. L.* 394; and *A. C.* 1748, 3148.

Verse 15. *It shall be more tolerable for the land of Sodom and Gomorrah, &c.*—The reason is, because by Sodom and Gomorrah are meant those who are in evil of life, but who have known nothing concerning the Lord and concerning the Word, thus neither could they receive; hence it may be manifest, that a house or city is not meant, which would not receive the disciples, but that they are meant who are within the church, and do not live the life of faith; every one may see, that a whole city could not be damned on that account, because they did not receive the disciples, and instantly acknowledge the new doctrine which they preached. *A. C.* 7418. See also 2220; and *Ap. Ex.* 653.

*Sodom and Gomorrah*—By Sodom is signified the evil of self-love, and by Gomorrah the false principle derived from that evil. *A. C.* 2239.

Verse 16. *Be ye therefore prudent as serpents, &c.*—They are called prudent who are in good, cunning who are in evil, for prudence is of truth derived from good, and cunning is of the false derived from evil: and whereas the above words are spoken to those who are in good, therefore by serpents in that passage may also be understood prudence. *Ap. Ex.* 581.

By serpent amongst the most ancient [people], who were celestial men, was signified circumspection, thus in like manner the sensual principle by which they exercised circumspection, lest they should be hurt by the evil; which is manifest from the Lord's words to the disciples "*Behold I send you forth as sheep in the midst of wolves; be ye therefore prudent as serpents, and harmless as doves,*" *A. C.* 196; see also 3900, 6398; also *H. H.* 278; *D. P.* 310; *R. A.* 455.

Verse 17. *And shall scourge you in their synagogues.*—Inasmuch as the Jews taught in their synagogues, therefore by synagogue is signified doctrine. *Ap. Rev. 97.*

Verse 18. *Ye shall be brought before governors and kings, &c.*—*Kings* signify the truths of the Word, and *governors* its goods. *Ap. Ex. 811.*

Verse 21. *But brother shall deliver up brother, &c.*—By parents, brethren, children, and friends, are not here meant parents, brethren, children, relations, friends, nor by disciples are meant disciples, but the goods and truths of the church, and evils and falses, and that evils are about to extinguish goods, and falses truths. *Ap. Ex. 366.*

By the above words is signified that falses and evils are about to combat against truths and goods, and *vice versa*, which is effected when man comes into temptations and is reformed; this combat is signified by division and insurrection; the father being divided against the son, and the son against the father, signifies that evil is about to combat against truth, and truth against evil, father denoting the evil, which is the proprium of man, and son denoting the truth which man hath from the Lord; that the lust of the false would fight against the affection of truth, and the affection of truth against the lust of the false is signified by the mother being divided against the daughter, and the daughter against the mother, the mother denoting the lust of the false, and the daughter the affection of truth. *Ap. Ex. 724.* See also *A. C. 3703.*

Verse 22. *Ye shall be hated of all for the name of Me.*—For the name of Me denotes for the sake of My doctrine. *A. C. 2009.*

*But he that endureth to the end, &c.*—That he who is once converted ought to remain in good and truth to the end of life, is taught by the Lord in these words. *D. P. 231.*

Verse 23. *When they persecute you in one city, &c.*—By city is here meant the doctrine of the false grounded in evil; that the doctrine of truth would not be admitted where the doctrine of such false is, is meant by their flying into another city if they were persecuted in one. *Ap. Ex. 223.*

Verses 24, 25. *The disciple is not above his master, &c.*—By these words in the universal sense is meant, that man ought not in comparison to make himself equal to the Lord, and that it is sufficient for him that he hath every thing that he possesses from the Lord, and in this case the disciple is as the master, and the servant as the Lord, for in this case the Lord is in him, and makes him to will what is good and to



think what is true, disciple having relation to what is good, and servant to what is true: The case is similar in the particular sense, viz. as relating to every individual man who is led of the Lord; the external or natural man with such a one is a disciple and servant, and the internal and spiritual man is a master and lord; and when the external or natural man serves the internal or spiritual, by obeying and effecting, in this case he is also as a master and a lord, for they act in unity, as it is said of the principal and instrumental cause, that they act as one cause: This particular sense coincides in this respect with the universal sense, that when the spiritual and natural man act in unity, then the Lord Himself acts, for the spiritual man acts nothing of himself, but what he acts, he acts solely from the Lord; for so far as the spiritual man is open, [for he is opened into heaven] so far he doth not act of himself but from the Lord. *Ap. Ex. 409.*

Verse 26. *There is nothing covered which shall not be uncovered, &c.*—That the evil, before they are damned and sent into hell, undergo so many states, is a thing altogether unknown in the world; it is believed that man is immediately either damned or saved, and that this is done without any process; but the case is altogether otherwise; justice there reigns, and no one is damned until he himself knows, and is inwardly convicted, that he is in evil, and that he cannot at all be in heaven; his evils are also opened to him, according to the Lord's words in this verse, *There is nothing covered, &c.* and what is still more, they are also admonished to desist from evil, but when they cannot do this by reason of the dominion of evil, then the power of doing evil by falsifications of truth and pretences of good is taken away from them, which is effected successively from one degree to another, and at length follows damnation and letting-down into hell. *A. C. 7795.*

Verse 28. *Be not afraid of them who kill the body, &c.*—By fearing is here signified to have fear lest they should spiritually die, consequently natural fear, which is dread and consternation; but spiritual fear is holy fear, which is in every spiritual love variously according to the quality of the love, and according to its quantity; in this fear is the spiritual man; he also knows that the Lord doth not do evil to any one, still less destroy any one as to body and soul in Gehennah, but that He doeth good to all, and that He is willing to raise every one as to body and soul to Himself into heaven, hence his fear is a holy fear, lest by evil of life and by false doctrine he should avert that Divine Love in him-

self, and thereby hurt it; but natural fear is dread, consternation and terror on account of dangers, punishments, and thus on account of hell, which fear is in every corporeal love, also variously according to the quality of the love, and according to its quantity; the natural man, who hath this fear, knoweth no other, than that the Lord doeth evil to the evil, condemns them, casts into hell, and punishes, and hence it is that they are afraid of and dread the Lord. *Ap. Ex.* 696. See also *A. C.* 2826, 6071, 9033.

Verse 30. *The hairs of your head are all numbered, &c.*—Hereby is signified that all and singular things in man [are numbered], because ultimate things, such as the hair, the beard, &c. signify all things, or the whole. *A. C.* 10044.

Verses 34, 35, 36, 37. *Think not that I am come to send peace upon earth, &c.*—The subject here treated of is concerning spiritual combats, which are temptations, and which they are to undergo who are about to be regenerated, thus concerning the disagreements appertaining to man on the occasion between the evils and falses which are from hell, and the goods and truths which are from the Lord with him; inasmuch as those combats are here described, therefore it is said, whosoever doth not take up *My cross*, and follow after Me, is not worthy of Me, for by cross is signified the state of man in temptations: He who doth not know that such things are signified by a man and a father, by a daughter and mother, by a daughter-in-law and father-in-law, will believe that the Lord came into the world, that he might take away peace in houses and families, and might induce disagreement, when yet He came that He might give peace, and take away disagreements, according to His own words in John, chap. xiv. 27, and elsewhere: That the disagreement of the internal and external man is here described, is manifest from the signification of a man and a father, of a daughter and mother, of a daughter-in-law and a father-in-law, in the internal sense, in which sense man denotes the good which is from the Lord, father the evil which is from the proprium of man, daughter the affection of good and truth, mother the affection of evil and the false, daughter-in-law the truth of the church adjoined to its good, and father-in-law the false adjoined to its evil: And whereas thus the combat is described between goods and evils, and between falses and truths appertaining to man, therefore it is also said, that a man's enemies shall be they of his own house, by those of his own house are signified those which appertain to the man, thus those things which are proper to

him as his own, and enemies in the spiritual sense are the evils and falses which assault goods and truths. *A. C.* 10490. See also n. 4843.

Verse 37. *He that befriendeth father or mother more than Me, &c.*—By father and mother are signified in general the things which are of man's proprium derived from what is hereditary, and by son and daughter the things which are of man's proprium derived from what is actual: a total submission is meant by the above words. *A. C.* 6138.

Verse 38. *He that taketh not his cross, &c.*—The subject here treated of is concerning the temptations, which they who are of the church and are called the Lord's disciples, undergo; those temptations are signified by the cross which they are to take up. *A. C.* 4599.

By *taking up the cross* is signified the fighting against concupiscencies. *Doctrine of Life*, 66.

Verse 39. *He that findeth his soul shall lose it, &c.*—*Soul* in this passage denotes the life of faith such as appertains to those who believe, and in the opposite sense the life not of faith, such as appertains to those who do not believe. *A. C.* 9050. See also *Ap. Rev.* 639, and *R. C.* 532.

By *soul* is here meant the life of man's proprium, which also is the life of the flesh, which is of no profit. *Doctrine of Life*, 99.

Verses 41, 42. *He that receiveth a prophet in the name of a prophet, &c.*—He who is not acquainted with the internal sense of the Word, cannot know what is signified by receiving a prophet in the name of a prophet, a just one in the name of a just one, and a disciple of the Lord in the name of a disciple; and that they will receive reward according to reception; without that sense, who knows what is signified by receiving any one in his name? But they, who are in the internal sense, do not attend to person, but to the thing which person signifies, thus not to a disciple, nor to a prophet, but to the things which disciple and prophet signify; disciple in the internal sense signifies truth of life, but prophet truth of doctrine; in the name of any one signifies on account of his quality; hence it is evident what is signified by those words of the Lord, viz. that they who love truth for the sake of truth, and who love to do the truth for the sake of the truth, love the Lord, and receive heaven in themselves, for the reward which is from the Lord is the affection of truth for the sake of truth, and in the affection of truth for the sake of truth there is heaven. *A. C.* 10683.



No one can understand the above words, unless he knows what is signified by a prophet, by a just one, by a disciple and by little ones, also what by receiving them in their name; by a prophet in the abstract sense is signified the truth of doctrine, by a disciple the good of doctrine, by a just one the good of life, and by receiving them in their name is signified to receive them from the love of them, thus by receiving a prophet in the name of a prophet is signified to love the truth of doctrine because it is truth, or to receive truth for the sake of truth; by receiving a just one in the name of a just one is signified to love good and to do it because it is good, thus to receive it from the Lord out of love or affection of heart, for he who loves those things for their own sake he loves them by virtue of them, thus from the Lord from whom they proceed; and inasmuch as he does not love them for the sake of himself and the world, he spiritually loves them, and all spiritual love remains with man after death, and gives eternal life; to receive a reward signifies to carry that love along with him, and hence to receive the blessedness of heaven; to give to one of those little ones to drink a cup of cold [water] in the name of a disciple signifies innocence from innocence, and by virtue thereof to love good and truth derived from the Word, and to teach them; to give to drink a cup of cold [water] signifies to love and teach from a little innocence; little ones signify the innocent and abstractedly innocence; to give little ones water to drink signifies to teach truths from spiritual innocence, and also to teach truths to the innocent. *Ap. Ex. 624.*

By the above words is meant that every one will receive heaven and its joy according to the affection of truth and good, and according to obedience, for on those affections are inscribed all things of heaven, for no one hath those affections except from the Lord, and it is the Divine [principle] proceeding from Him, in which and from which is heaven; by giving to drink a cup of cold [water] to one of the little ones in the name of a disciple, is meant to do good and to teach truth from obedience, for by water is signified truth in affection, and by cold truth in obedience, for obedience alone is a natural affection, and not spiritual, wherefore it is respectively cold. *Ap. Ex. 695. See D. P. 230, and Ap. Rev. 8.*

## CHAPTER X.

## TRANSLATOR'S NOTES AND OBSERVATIONS.

VERSE 1. *Every disease and every malady.*—See note at chap. iv. verse 23.

Verse 2. *But of the twelve apostles, the names are these &c.*—It is remarkable that the twelve apostles are mentioned in a different order, and are also described under different names, by the three Evangelists, Matthew, Mark, and Luke. The order and the names as given by each Evangelist, will appear from the following table.

<i>Matthew.</i>	<i>Mark.</i>	<i>Luke.</i>
Simon called Peter	Simon Peter	Simon named Peter
Andrew	James of Zebedee	Andrew his Brother
James of Zebedee	John his Brother	James
John his Brother	Andrew	John
Philip	Philip	Philip
Bartholemew	Bartholemew	Bartholemew
Thomas	Matthew	Matthew
Matthew	Thomas	Thomas
James of Alpheus	James of Alpheus	James of Alpheus
Lebbeus surnamed Thaddeus	Thaddeus	Simon called Ze- lotes
Simon the Canaanite	Simon the Canaanite	Judas of James
Judas Iscariot	Judas Iscariot	Judas Iscariot

It is remarkable that in all the three orders in the above table, *Simon Peter* stands the first, and *Judas Iscariot* the last, and that Philip and Bartholemew and James of Alpheus have the same place in all. What is the mysterious ground of the other varieties in the above orders must remain an unknown arcanum, until it shall please the omniscient Lord to reveal it unto us. Suffice it in the mean time to be assured, that the variety has a ground or cause which, if it was discerned, would be seen to originate in that most profound and adorable wisdom by which the Sacred Scriptures were dictated. Our enlightened expositor observes that a similar variety has place in regard to the order of the twelve tribes of Israel, wheresoever they are mentioned in the Old Testament and the Apocalypse, and that the variety in this

case is founded in the deepest wisdom, but such as no angel is able fully to comprehend. See *A. C.* 6637, 6640.

The reader will observe from the above table, that the apostle who is called *Lebbeus* surnamed *Thaddeus* by Matthew, and *Thaddeus* by Mark, is called *Judas of James* by Luke, which difference of names is by some accounted for from this consideration, that the Greek term Θαδδαῖος, which is rendered *Thaddeus*, is a different inflexion of the name of Ἰουδας, or *Judas*, to distinguish this apostle from *Iscariot*; and by others it is supposed, that *Lebbeus* and *Thaddeus* were but characteristic names of *Judas*, for the same purpose of distinction.

Verse 9. *Provide neither gold, nor silver, nor brass for your girdles.*—What is here rendered *girdles* is called in the common version of the New Testament *purses*; but in the original Greek it is expressed by ζῶνας, which literally means *girdles*, in which indeed they were wont to wrap up their money; and in this view the girdle may be regarded as a sort of purse.

Verse 14. *Whosoever shall not receive you, nor hear your words, &c.*—This passage presents another instance of respect to the heavenly marriage, according to which the Lord continually spake, for to *receive* the disciples is to admit *truth* into the *understanding*; to *hear their words* is to admit good into the will.

Verse 16. *Be ye therefore prudent as serpents, and harmless as doves.*—The attentive reader will here again remark the heavenly marriage of truth and good so frequently spoken of above, the *prudence of the serpent* having relation to the former, and the *harmlessness of the dove* to the latter.

Verse 17. *They will deliver you to councils, and will scourge you in their synagogues.*—Although we are not informed of the precise distinction, in the internal sense, between *councils* and *synagogues*, yet as we know that *synagogues* signify *doctrine*, (see *Ap. Rev.* n. 97), we may hence conclude that *councils* have more respect to *life*, and thus that being *delivered to councils* denotes opposition to the life of good, and being *scourged in synagogues* denotes opposition to the doctrine of truth, and both together denote the infernal marriage.

Verse 18. *Ye shall be brought before governors and kings.*—This passage affords another proof of the reference to marriage, according to which the Sacred Scriptures are written, for *governors* in a good sense signify *goods*, and in an



opposite sense *evils*; in like manner *kings* in a good sense signify *truths*, and in the opposite sense *falses*.

Verse 19. *In that same hour, &c.*—In the original it is expressed ἐν ἐκείνῃ τῇ ὥρᾳ, which literally means *in that the hour*.

Verse 23. *When they persecute you in the this city, &c.*—The internal meaning appears to be this, that when man is opposed in the doctrine of faith, he ought to take refuge in the doctrine of charity, and when he is opposed in this latter, he should then have recourse to the former; in other words, when he is opposed in truth, he should flee to good, and when opposed in good, he should seek refuge in truth. This alternation is of the Divine Providence, and is probably intended for the perfecting of each principle in the regeneration, since without it man might be induced to rest too much in one principle separate from the other, or to cherish one at the expence of the other, whereas the end of regeneration is that they be both distinctly perfected, and both distinctly conjoined.

Verse 23. *Ye shall not have gone through the cities of Israel until the Son of Man be come.*—The expression here rendered *gone through* is in the original τελείσῃτε, which literally signifies *have finished*, or *made an end of*, or *have perfected*. In the internal sense therefore, when applied to the doctrinals of the church signified by *the cities of Israel*, it may denote the *consummation and perfecting* of those doctrinals, and in proportion as this is effected, the *Son of Man comes*, or, what is the same thing, Truth Divine is manifested, therefore it is said, *ye shall not have gone through the cities of Israel until the Son of Man be come*.

Verse 24. *The disciple is not above the master, nor the servant above his lord.*—Mention is here made of *disciple and servant*, also of *master and lord*, to denote the heavenly marriage so often spoken of above, *disciple and lord* having respect to good in the will, both the human will and divine, whilst *servant and master* have respect to truth in the understanding, *servant* to external truth, and *master* to internal.

Verse 26. *There is nothing covered, that shall not be uncovered, and hidden, that shall not be known.*—Two distinct expressions *covered and hidden*, also *uncovered and known*, are here again adopted, to mark the distinct spiritual principles to which they refer, and thus to denote the marriage, to which the Lord has continual respect in His holy Word.

Verse 27. *What I say to you in darkness, say ye in light, &c.*—It is remarkable that the term *I say* is here expressed by the Greek λέγω, whereas the term *say ye* is expressed by the Greek εἶπατε, from whence it appears that εἶπω is a term of more interior signification than λέγω. For what the Lord *said* to His disciples *in darkness* had respect to the Word in the letter which is *in darkness*, in comparison with the Word in the spirit, whereas His injunction to the disciples to *say in light* has respect to the spirit or internal sense of the Word, for the internal sense compared with that of the letter is *light*. The injunction is in force at this day, and ought to suggest an important caution to all teachers, to suffer the external Word to be opened as to its spiritual sense in their own understandings, before they attempt to teach others, lest what they have received *in darkness*, should be communicated *in darkness*, and not *in light*.

Verse 27. *What ye hear into the ear, preach ye on the houses.*—This is another very striking injunction to all who receive the eternal Word, and is in connection with the former part of the verse, *what I say to you in darkness, say ye in light*, denoting a more interior reception of the truth in the heart or will, when it begins to affect the love and the life, for this is signified by *hearing into the ear*. The law in such case is, that it should be *preached on the houses*, in other words that it should be suffered to have the dominion over all the affections and thoughts of the mind, which are the *houses*, so as to govern and controul them according to its sanctifying and saving spirit. It is absolutely impossible to make any rational sense or meaning of what is contained in this verse, unless it be interpreted according to a sense above that of the letter, and therefore the whole verse proves to a demonstration, that the Lord had a view to something more than the letter, yet contained in the letter, in what He there says.

That the Lord, in the former part of the above verse applies the terms λέγω and εἶπω to express distinct ideas, may be concluded from a similar passage in John, chap. xii. verses 49, 50, where He says, "*The Father hath given Me commandment what I shall say* τί εἶπω, *and what I shall speak* τί λαλήσω, *whatsoever I speak* λαλῶ *therefore, as the Father hath said* ἐρεχέ *unto Me, so I speak* λαλῶ." In this passage a manifest distinction is made between saying εἶπω and speaking λαλεῶ, also between saying εἶρω and speaking λαλεῶ, by which distinction it appears that there are three degrees of speech, and that εἶρω, as being applied to the Father, denotes the

inmost degree, *ἐν πω* the interior degree, and *λαλεω* the outermost or lowest degree. To illustrate this distinction of the degrees of speech, it may be sufficient to observe, that man speaks from the highest degree, when he speaks from his *will or love*, from the second degree, when he speaks from his *understanding or thought*, and from the lowest degree, when he speaks merely from the *memory*.

Verse 32. *Whosoever therefore shall confess in Me before men, I also will confess in him, &c.*—In the common version of the New Testament the *in* here inserted is omitted, and the passage is expressed, *whosoever shall confess Me*; and again, *I also will confess him*, but in the original Greek it is written *ὁμολογήσει ἐν ἐμοί*, and again, *ὁμολογήσω καὶ γὰρ ἐν αὐτῷ*, which can only be rendered, *shall confess in Me*, and, *I also will confess in him*.

The deep ground and reason of this singular mode of expression appears to be this, that no one can properly make confession of the Lord, but *in* the Lord, that is to say, by abiding *in Him* through faith and love; neither can the Lord properly make confession *of* any one, but *in* him, that is to say, by abiding *in* him, agreeable to His own precept, when He says to His disciples, *abide in Me, and I in you*, John xv. 4. It is by this reciprocal act of *abiding in* each other, that the Lord has conjunction of life with His church, and His church has mutual conjunction of life with the Lord: It is therefore by the same living acts, that the church can alone confess the Lord to be her God, or He confess her to be His Church. It is nevertheless to be understood that the ability both of conjunction and of confession appertaining to man is solely from the Lord, and nothing at all from man himself.

It deserves further to be considered, that the above words were spoken with respect to their internal spiritual meaning, which appears to be this, that whosoever shall acknowledge in heart the Divine Human [principle] of the Lord, as the alone source of all Divine Truths, shall have conjunction at the same time with the Divine Good, which is here called *My Father that [is] in the heavens*; in other words, the acknowledgement of the Lord's Divine Human [principle] as the only source of the light of truth, if it be sincere, will introduce to the further acknowledgment of Him as the alone source of the love and life of good.

Verse 33. *But whosoever shall deny Me, &c.*—It is remarkable that in this verse the *in* is omitted, and it is expressed, *whosoever shall deny Me*, and again, *I also will deny him*, not *in* him, and the reason is obvious, because as the



*confession* spoken of in the foregoing verse could only be made in consequence of the Lord and His church abiding *in* each other, so the *denial* spoken of in this verse is an effect of their not so abiding *in* each other, and therefore the *in* is here omitted.

It appears awfully true from the spiritual contents of this verse, that a denial in heart of the Lord's Divine Human [principle] necessarily leads to a separation from all communication with Good Divine, that is to say, with heaven and its life.

Verse 37. *He that befriendeth father or mother, &c.*—What is here rendered *befriendeth* is expressed in the common version of the New Testament by *loveth*; but it deserves to be considered, that the original term here used by our Lord is φιλῶν, which denotes a degree of regard short of love, this latter degree being always expressed in the original Greek by ἀγαπαῶ. That there is a distinction between the two degrees of regard expressed by φιλῶ and ἀγαπαῶ, is manifest from the remarkable passage in John, chap. xxi. 15 to 18, where the Lord three times questions Peter concerning his regard in those tender words, *lovest thou Me?* And in the first and second enquiry applies the term ἀγαπαῶ, but in the third, the term φιλῶ, to each of which enquiries Peter answers by the term φιλῶ, and not by ἀγαπαῶ, because such is the degree of regard towards the Lord, by which they are influenced, who are represented by Peter: They are more properly *friends* than *lovers*, and are accordingly so called.

Verse 39. *He that findeth his soul, &c.*—See note and extracts at chap. vi. verse 25.

Verse 40. *He that receiveth you, receiveth Me, &c.*—To receive the Apostles is not to receive their *persons*, but their *doctrine*, that is to say, the goods and truths which they taught. We learn therefore from this passage, that to receive the goods and truths of the Word is to receive the Divine Human [principle] of the Lord, and to receive the Divine Human [principle] of the Lord is to receive the Divine Itself, whence it plainly follows, that all goods and truths of the Word are not only *from* the Lord, but are also in continual connection with Him, and indeed are Him.

Verse 41. *He that receiveth a prophet, &c.*—In this verse another remarkable instance occurs of reference to the heavenly marriage of truth and good, according to which the Lord continually spake, *for to receive a prophet* has reference to the reception of heavenly truth in the understanding, and to *receive a just one* has reference to the reception of heavenly

good in the will. In this verse too and the succeeding one, another instance occurs of the connection of things in the internal sense, which appear scattered and disjoined in the sense of the letter; for to *receive a prophet*, to *receive a just one*, and to *give a cup of cold water to a disciple*, according to their connected sense, denote the several states of the reception of heavenly life, which distinguish the three heavens, viz. the reception of truth in the love thereof, which constitutes the second or middle heaven, the reception of good in the love thereof, which constitutes the third or inmost heaven, and the reception of truth in obedience, which constitutes the first or lowest heaven.

## MATTHEW.



## CHAPTER XI.

## CHAPTER XI.

## THE INTERNAL SENSE.

1. **A**ND it came to pass when Jesus had finished ordaining His twelve disciples, He departed thence to teach and to preach in their cities.

2. But John hearing in the prison the works of the Christ, sending two of his disciples ;

3. He saith to him, art Thou He that should come, or do we look for another ?

4. And Jesus answering, said to them, going, report to John what things ye hear and see.

5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6. And blessed is he who-soever shall not be offended in Me.

When the LORD, from His Divine Human [principle], had restored the goods and truths of the church to order, He flowed-in with truth and good into doctrinals, verse 1.

Hence enquiry is made concerning Him, by those, who have received instruction from the Word, but are yet in obscurity and bondage respecting the nature of that salvation which he came to accomplish, verses 2, 3.

To whom it is given to perceive, that from the LORD's Divine Human [principle] they receive intelligence, who were in ignorance of truth; and they receive the good of faith, who were in evil of life, and they who had falsified truths are delivered from such falsification; and they hearken to and obey the Word, who before were disobedient; and they receive spiritual love, who were before in mere natural love; and they begin to know the LORD, who had no knowledge of Him; and whosoever doth not reject the LORD's Divine Human [principle] through



7. And as they departed, Jesus began to say to the multitudes concerning John, what went ye out into the wilderness to see? A reed shaken with the wind?

8. But what went ye out for to see? A man clothed in soft raiment? Behold they that wear soft things are in king's houses.

9. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10. For this is [He] of whom it is written, behold I send My messenger before thy face, who shall prepare thy way before thee.

11. Verily I say to you, there hath not arisen, among them that are born of women, a greater than John the baptist; but the least in the kingdom of the heavens is greater than he.

12. But from the days of John the baptist until now the kingdom of the heavens presseth violently, and the violent seize upon it.

13. For all the prophets and the law prophesied until John.

unbelief grounded in evil of life, is accepted of Him, and conjoined with Him, verses 4, 5, 6.

Therefore all ought to examine themselves concerning the understanding of the Word, so as to discover that the Word is in general misunderstood, and thereby is obscure, being interpreted merely according to the letter, and thus appearing rude, verse 7.

When yet in its internal sense it is soft and bright, being replete with heavenly goods and truths, verse 8.

And is more than any doctrine in the world, verse 9.

Bearing testimony to the LORD's coming in the flesh, and preparing men to receive Him, verse 10.

And is more than any truth in the world, especially in its internal or spiritual sense, which is in a degree superior to its external or literal sense, verse 11.

Hence truth divine from Divine Good is urgent to be received, and is received by those who love it above all other things, verse 12.

For the prophecies concerning the LORD and his kingdom, together with the representatives of the LORD and his kingdom, ceased,

14. And if ye are willing to receive [it], this is Elias which was to come.

15. He that hath ears to hear let him hear.

16. But to what shall I liken this generation? It is like unto little boys sitting in the markets, and calling to their companions,

17. And saying, we have piped unto you, and ye have not danced; we have grieved unto you, and ye have not afflicted yourselves.

18. For John came neither eating nor drinking, and they say he hath a dæmon.

19. The Son of Man came eating and drinking, and they say behold a man gluttonous and a wine-bibber, a friend of publicans and sinners; and wisdom hath been justified of her children.

20. Then He began to upbraid the cities in which most of His mighty works were done, because they did not repent.

21. Wo unto thee Chorazin! Wo unto thee Bethsaida! Because if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago in sackcloth and ashes.

22. Nevertheless I say unto you, it shall be more tolerable for Tyre and Sidon in the

when the LORD came into the world, verse 13.

And the Word was represented by John, as by Elias verse 14.

Therefore every one, who is of the church, ought to attend to what the Word teacheth, that he may understand and do it, verse 15.

And not to be as the Jews, who neither obeyed the interior nor exterior truths of innocence derived from the Word, verses 16, 17.

But falsified and perverted both, when yet the Word taught them otherwise, verses 18, 19.

And thus increased their own condemnation, since it is better not to know the truth, than to know it, and still continue in evil of life, verses 20, 21, 22.

day of judgment, than for you.

23. And thou Capernaum, which art exalted into heaven, shall be brought down into hell, for if the mighty works which had been done in thee had been done in Sodom, it would have remained until this day.

24. Nevertheless I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25. At that time Jesus answering said, I thank thee Father, Lord of the heaven and of the earth, because thou hast hid these things from the wise and intelligent, and hath revealed them to infants.

26. Even so Father, for so it was well-pleasing before Thee.

27. All things are delivered to Me of My Father; and no one knoweth the Son but the Father; neither knoweth any one the Father, but the Son, and [he] to whomsoever the Son wills to reveal [Him].

28. Come unto Me all ye that labour and are heavy laden, and I will refresh you.

29. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart,

Inasmuch as doctrine the most celestial cannot deliver from condemnation, unless the life be formed accordingly, by rejecting evil, since in all evil there is hell, verses 23, 24.

Therefore it ought to be acknowledged with thankfulness, that the Divine Mercy is alike operative to conceal truth from those who are in false intelligence, as to make it manifest to the simple and sincere, verses 25, 26.

That the all of Divinity is in the LORD's Divine Human [principle], which cannot be fully comprehended by man or angel; but that what proceeds from the LORD's Divine Human [principle] may be comprehended, verse 27.

That no other Divine [being or principle] ought to be acknowledged, but only the LORD's Divine Human, because deliverance from evils and falses, and thus from hell, cannot come from any other, verse 28.

That therefore all ought to seek conjunction of life with the LORD's Divine Human



and ye shall find refreshment  
to your souls.

[principle], and to submit all things of the will to His guidance and government, even as He, when in the world, submitted His Human Essence to the guidance and government of the Divine in Himself, verse 29.

30. For My yoke is easy,  
and My burden is light.

That the LORD's guidance and government by His angels, when the dominion of evil and of evil spirits is destroyed, is gentle and pacific, verse 30.

## CHAPTER XI.

### EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

## EMANUEL SWEDENBORG.



VERSE 5. *The blind receive their sight, &c.*—The Lord's miracles, which were Divine, signified the various states appertaining to those, amongst whom the church was about to be established; as the blind receiving sight signified, that they received intelligence, who were in ignorance of truth; the deaf receiving hearing signified that they hearkened and obeyed, who before heard nothing respecting the Lord and the Word; the dead being raised signified, that they were made alive, who otherwise would have spiritually perished, and so forth. This is meant by the Lord's answer to the disciples of John, asking whether he was he that was to come. *S. S. 17.*

*The poor have the gospel preached unto them.*—By the poor to whom the Lord was about to preach the gospel, also by captives, the bound, and the blind, are meant the Gentiles, who are called such because they were in ignorance of

truth, in consequence of not having the Word. *Ap. Ex.*  
612.

Verse 7 to 15. *Jesus began to say unto the multitudes concerning John, what went ye out into the wilderness to see, &c.*—How the above words are to be understood, no one can know, unless he knows that John the baptist represented the Lord as to the Word, and at the same time unless he knows from the internal sense what is signified by the wilderness in which he was; also what by a reed shaken with the wind, likewise by soft clothing in the houses of kings; and next what is signified by him being more than a prophet, and that amongst those who are born of women, there was none greater than him, and yet the least in the kingdom of the heavens is greater than him; and lastly that he was Elias: For all these things, without a deeper sense, are mere sounds grounded in certain comparison, and not in any thing which is of any weight: But the case is altogether otherwise, when by John the baptist is meant the Lord as to the Word, or the Word representatively: in this case by the wilderness of Judæa, in which John was, is signified the state in which the Word was at that time, when the Lord came into the world, viz. that it was in the wilderness, that is, in so obscure a state, that the Lord was not at all acknowledged, nor was any thing known concerning His heavenly kingdom, when yet all the prophets prophesied concerning Him, and concerning His kingdom, that it was to endure for ever; that a wilderness denotes such obscurity, see n. 2708, 4736, 7313: the Word is therefore compared to a reed shaken with the wind, when it is explained at pleasure [*ad libitum*], for a reed in the internal sense is truth in the ultimate, such as the Word is in the letter; That the Word in the ultimate, or in the letter, is in the sight of men as rude and obscure, but in the internal sense soft and bright, is signified by their not seeing a man clothed in soft raiment, behold they who wear soft [raiment] are in king's houses; that such things are signified by these words, is evident from the signification of raiment or garments, as denoting truths; and that on this account the angels appear clothed in soft and shining garments according to the truths derived from good appertaining to them; also from the signification of king's houses, as denoting the abodes where the angels are, and in the universal sense the heavens, for houses are so called from good, and kings from truth, on which account the angels are called the sons of a kingdom, the sons of a king, and also kings, by virtue of the reception of truth from the Lord: That the Word is more than any doctrine in the

world, and more than any truth in the world, is signified by what went ye out for to see, a prophet? Yea I say unto you also more than a prophet, and that amongst those who are born of women, there hath not arisen a greater than John the baptist, for a prophet in the internal sense denotes doctrine, and they that are born, or the sons of women, denote truths: That the Word in the internal sense, or such as it is in heaven, is in a degree above the Word in the external sense, or such as it is in the world, and such as John the baptist taught, is signified by the least in the kingdom of the heavens being greater than him: for the Word perceived in heaven is of such wisdom, as to transcend all human comprehensions.

That the prophecies concerning the LORD and His kingdom, and that the representatives of the LORD and of His kingdom ceased, when the LORD came into the world, is signified by all the prophets and the law prophesying until John: That the Word was represented by John, as by Elias, is signified by, *This is Elias who was to come.* A. C. 9372.

Verse 15. *He that hath ears to hear let him hear.*—By these words are signified, that he who hath understanding ought to hearken what the Divine Truth proceeding from the Lord teacheth, and saith to those who are of His Church. It is said, *he that hath ears to hear let him hear*, to the intent that every one who is of the church may know, that to know and understand the truths and goods of faith, or doctrinals, and even the Word, doth not constitute the church, but to hearken, that is, to understand and do. *Ap. Ex.* 108.

Ears, in the internal sense of the Word, signify obedience by reason of the correspondence which is between hearing and obeying, the origin of which correspondence is from the other life, where they who are obedient and submissive belong to the province of the ear, yea correspond to the hearing itself, which is an arcanum not yet known. A. C. 2542.

Verse 21. *They would have repented long ago in sackcloth and ashes.*—To repent in sackcloth and ashes is to grieve and mourn on account of the non-reception of Divine Truth, and on account of the falses and evils which oppose it; for in ancient times, when the externals of the church consisted of mere correspondencies and the representatives thence derived, mourning was represented by several things which were significative, as by sitting and lying on the ground, by rolling themselves in the dust, by putting ashes on the head, by rending the garments, and by putting on sackcloth. *Ap. Ex.* 637.



Inasmuch as to be clothed in sackcloth, and to roll in ashes represented mourning over evils and falses, it also represented humiliation, and likewise repentance, for it is a primary [part] of humiliation to acknowledge that nothing but what is evil and false cometh from self, in like manner of repentance, which is not effected but by humiliation, and this by confession of the heart, that such is the quality of self. *A. C.* 4779.

Verse 25. *I thank Thee, O Father, because Thou hast hid these things from the wise and intelligent, &c.*—False intelligence and wisdom is all that which is without acknowledgment of a Divine [being or principle], for they who do not acknowledge a Divine [being or principle], but nature instead of a Divine [being or principle], all of them think from a sensual corporeal principle, and are merely sensual, however erudite and learned they are believed in the world; but their erudition ascends no further than to such things in the world as appear before the eyes, which they keep in the memory, and look at almost materially, although the same sciences are what serve the truly intelligent for forming the understanding. They who are most distinguished by such denial of a Divine [being or principle], never elevate their thoughts beyond the sensual things which are of the external man; the things which are of the Word they consider in no other light than as others do sciences, nor do they make them subjects of thought, or of any view from a rational enlightened mind, and this by reason that their interiors are closed, and together therewith the exterior principles proximate to the interior; the reason why they are closed is, because they have turned themselves backward from heaven, and have bent backwards the principles which had the power of looking up thither, which are the interior principles of the human mind: Hence it is that they cannot see what is true and good, since these things are to them in thick darkness, whereas what is false and evil is in light: Nevertheless they can reason, in some instances more cunningly, and acutely than other men, but from the fallacies of the senses confirmed by their scientifics; and because they can so reason, they also believe themselves wiser than others: The fire, which with affection kindles their reasonings, is the fire of self-love and the love of the world. These are they who are in false intelligence and wisdom, and who are meant of the Lord by the wise and intelligent described in this verse. *H. H.* 353. See also *A. C.* 3428, 6053, 8783.

Verse 27. *All things are delivered to Me of My Father,*

*and no one knoweth the Son but the Father, &c.*—The reason why it is said that no one knoweth the Son but the Father is, because by the Son is meant the Divine Truth, and by the Father the Divine Good, each in the Lord, and one cannot be known but from other, wherefore the Lord first saith, that all things are delivered to Him of the Father, and next, that He knoweth [the Father], to whom the Son is willing to reveal; that the Son is the Divine Truth, and the Father the Divine Good, each of the Lord, see n. 2803, 2813, 3704, 7499, 8328, 8897, 9807. From these considerations it is now evident, that the Divine [being or principle] in the heavens is the Divine Human of the Lord. *A. C.* 10067. See also *A. C.* 1607, 3038.

What proceeds from the Divine [being or principle] immediately, this cannot be comprehended even by the angels in the inmost heaven, the reason is, because it is infinite, and thus transcends all apprehension, even angelical; but what proceeds from the Divine Human of the Lord, this they can apprehend, for it treats of God as of a Divine Man, of whom, from the human [principle], some idea may be formed, and an idea which is formed of the human principle is accepted, whatsoever be its quality, if it only flows from the good of innocence, and is in the good of charity; this is what is meant by the Lord's words in John, "*No one hath seen God at any time, the only-begotten Son, who is in the bosom of the Father, He hath brought him forth to view,*" i. 18. And in Matthew, "*No one knoweth the Father but the Son,*" &c. *A. C.* 5321.

Verse 28. *Come unto Me, &c.*—The angels in the heavens know and acknowledge no other Divine [being or principle] but the Divine Human of the Lord, for on this they can think, and this they can love; but of the Divine [being or principle], which is called the Father, they are not able to think, thus neither to love it, inasmuch as it is incomprehensible, according to the Lord's words, "*Ye have neither heard His voice at any time, nor seen His shape,*" John v. 37. What cannot be seen, and cannot be heard, cannot enter into any idea of the thought, nor into any affection of the love; the object must be accommodated, which can be comprehended by faith and love. That the incomprehensible Divine [being or principle], which is called the Father, is together worshipped when the Lord is worshipped as to the Divine Human, is manifest also from the words of the Lord Himself. "*That He is the way, and that no one cometh to the Father but by Him,*" John xiv. 6. And that "*No*

one knoweth the *Father* but the *Son*, and he to whom the *Son* shall be willing to reveal *Him*," Matth. xi. 27. And that "No one hath seen the *Father* at any time, except the only-begotten *Son*, who is in the bosom of the *Father*, and who brings *Him* forth to view," John i. 18. Wherefore the Lord saith, *Come ye all to Me, and I will refresh you.* A. C. 10267.

Verse 30. *My yoke is easy*, &c.—That it is not so difficult to live the life of heaven as is believed, is evident from this consideration, that it is only necessary, when any thing presents itself, which a man knows to be insincere and unjust, and to which his mind is carried, to think that it ought not to be done because it is contrary to Divine precepts; if a man accustoms himself so to think, and from custom derives any habit, then by degrees he is conjoined with heaven, and so far as he is conjoined with heaven, so far the superior things which are of his mind are opened, and so far as those things are opened, so far he sees what is insincere and unjust, and so far as he sees these things, so far they can be shaken off, for no evil can be shaken off till it be seen: This is a state into which man may enter from a free principle, for who cannot so think from a free principle: But when he is initiated, then the Lord separates all goods appertaining to him, and makes him not only to see evils, but also to separate them from his will, and finally to hold them in aversion: This is meant by the Lord's words, "*My yoke is easy, and My burden light.*" But it is to be noted, that the difficulty of so thinking, and also of resisting evils increases, so far as man from will doeth evil; for so far he accustoms himself to them, insomuch that at length he doth not see them, and next loves them, and from the delight of love excuses them, and by fallacies of every kind confirms, and saith that they are allowable and good. H. H. 533.

Inasmuch as man in the external form may live like others, may grow rich, live daintily, have splendid habitations and attire, according to his condition and function, enjoy whatsoever is delightful and gladsome, and enter into worldly concerns for the sake of the discharge of offices and engagements, and with a view to the life both of mind and body, provided he interiorly acknowledges the Divine [being or principle], and cherishes good-will to his neighbour, it is evident that it is not so difficult, as is believed by many, to enter into the way of heaven; the only difficulty is, to be able so resist self-love and the love of the world, and to restrain their predominance, for all evils are from that



source. That this is not so difficult, as is believed, is meant by these words of the Lord, *Learn of Me, for I am meek and lowly of heart, and ye shall find rest to your souls; for My yoke is easy, and My burden light*; the reason why the Lord's yoke is easy, and His burden light is, because so far as man resists evils originating in the love of self and of the world, so far he is led of the Lord, and not of himself; and the Lord then resists those things in man, and removes them. *H. H.* 395.

When the Lord delivers man from the dominion and yoke of evil spirits, there arises combat; and when he is liberated, that is, regenerated, then he is led so gently by the angels from the Lord, that it hath nothing in it of the nature of yoke and dominion, for he is led by delights and happinesses, and is loved, and esteemed, which the Lord teaches when he says, *My yoke is easy, and My burden is light.* *A. C.* 905.

## CHAPTER XI.

### TRANSLATOR'S NOTES AND OBSERVATIONS.

VERSE 1. *He departed thence to teach and to preach, &c.*—See note at chapter iv. 23. And at chapter ix. 35.

Verses 5 and 6. *The blind receive their sight, &c.*—The contents of these two verses are to be viewed connectedly, as describing the several successive states of regenerate life, and in this view afford another striking instance of the connection of Divine ideas in the internal sense, where they appear scattered in the sense of the letter.

Verses 7, 8, 9. *What went ye out to see, &c.*—This question is thrice repeated, and it is remarkable that at the first time of asking it, the Lord applies the term *θεῶμας* to express *seeing*, whereas both at the second and third time He uses the term *εἶδω*, whence it should appear that the term *θεῶμας* is expressive of a degree of mental sight more external than the term *εἶδω*.

Verse 12. *The kingdom of the heavens presseth violently.*—In the common version of the New Testament this passage is rendered, *the kingdom of heaven suffereth violence*, but what is there rendered *suffereth violence* is expressed in the

original by the term βιάζεται from βιάζομαι, which literally signifies *to be violent*, or *to press violently*. The idea therefore intended to be expressed appears manifestly to be this, that the heavenly kingdom, or what amounts to the same, the heavenly life, was urgent with man for admission, and they who were urgent in their turn to admit it, did actually by such urgency, take possession of the heavenly inheritance. The passage therefore in the complex, teaches the necessity of a *reciprocity* of exertion and operation, on the part of heaven in the *first* place, and on the part of man in the *second*, in order to effect man's ascent to and conjunction with the life and powers of the heavenly world.

Verses 16, 17. *It is like unto little boys sitting in the markets, &c.*—The little boys sitting in the markets here spoken of, are manifest figures of the truths of love and innocence contained in the holy Word, and their *calling to their companions* is a figure equally plain of the application of those truths for reception with man. *We have piped unto you*, denotes the celestial affection with which they are replenished, and which they are calculated to inspire, for *pipers* and *pipings* signify such affection, see *Ap. Rev.* 792. *Ye have not danced*, denotes that that affection had not been admitted, so as to produce a corresponding joy and delight in the natural man, for *dancing* signifies such joy and delight. *We have grieved unto you*, denotes truths without affection. *Ye have not afflicted yourselves*, denote that they had not acted in conformity even to such truth, by obeying it as they ought to have done.

Verses 18, 19. *John came neither eating nor drinking, &c.*—John is described as *neither eating nor drinking*, because he was merely a *representative* of the Word, and in that character merely pointed to the Word, but did not communicate from himself any interior goods or truths of the Word, that they might be appropriated by man. Whereas the *Son of Man* is described as *eating and drinking*, because being the essential Word itself, there was communication and appropriation of interior goods and truths derived from Him to the faithful and obedient mind.

Verse 20. *He began to upbraid the cities in which most of His mighty works were done, because they did not repent.*—By these words we are plainly taught how the human mind ought to be affected by the Divine operations, viz. with a deep sense of its own sinfulness and want of the Divine Spirit, as was the case with Peter, when he exclaimed

on a like occasion, *depart from me, for I am a sinful man, O Lord!* Luke v. 8.

Verse 23. *Shall be brought down into hell.*—The term here rendered hell is in the original *ᾗδε*, which occurs again at chapter xvi. 18, whereas at chapter v. 22, it is expressed by *γέεννα*. We may hence then conclude that the hells, agreeable to the testimony of our enlightened expositor, are various, and that in general they are distinguished into two, the hells of those who are in evils derived from false principles, and of those who are in false principles derived from evils, in other words, into the hells of *satans* and of *devils*, for satans are such as are in evils derived from false principles, and devils are such as are in false principles, derived from evils.

Verse 25. *I thank Thee, Father, &c.*—It is remarkable that the concealment of truth from the wise and intelligent should here excite the Lord's *thankfulness*, and it is impossible to account for so strange a circumstance, but from the idea that such concealment is an exceedingly great and providential mercy; since if the truth had been discovered to them, they would have only profaned it, and thereby increased their condemnation. We have the like cause for thankfulness at this day, and therefore whilst we rejoice that the truth is seen by some, we have reason also to adore the Divine Providence, for hiding it from others, since the Divine Mercy is alike operative in both cases, but according to a different mode of operation, best adapted to the respective subjects.

Verse 25. *The wise and intelligent.*—These words are another proof of the spirit and manner in which the Lord spake, in reference to the heavenly marriage, in this case to its opposite, viz. the infernal marriage, for the *wise* here denote those who are in possession of truths, but pervert them through the love of evil, whereas the *intelligent* denote those, who pervert truths through the love of the false.

Verse 28. *All ye that labour and are heavy laden.*—The Lord here again speaks in reference to marriage, in this case to the infernal marriage of evil and the false, *to labour* having respect to the pressure of evil, and *to be heavy laden* having respect to the pressure of the false.

Verses 29, 30. *I am meek and lowly in heart, &c.*—These words apply to the Lord's human principle in its state of submission to the Divine in Himself, the first expression having relation to the submission of His *understanding*, and



the second, to the submission of *His will or love*, thus both denoting the heavenly marriage so often spoken of above.

This marriage is again referred to in the succeeding verse, where the good of the Divine Love is expressed by a *yoke*, and the truth of the Divine Wisdom by a *burden*, and one is said to be *easy*, and the other *light*. To learn of the blessed Jesus then manifestly implies, that man should submit his will and understanding to be governed and guided by the love and the wisdom flowing from that incarnate God, as that incarnate God, in the days of His flesh, submitted His human will and understanding to be governed and guided by the Divine Love and Divine Wisdom in Himself.

## MATTHEW.



## CHAPTER XII.

## CHAPTER XII.

## THE INTERNAL SENSE.

1. **A**T that time Jesus went forth on the sabbaths through the corn fields; and His disciples were hungry, and began to pluck the ears of corn, and to eat.

2. But the Pharisees seeing, said to Him, behold, thy disciples do what is not lawful to do on the sabbath.

3. But He said to them, have ye not read what David did, when he was hungry, and they that were with Him?

4. How he went into the house of God, and did eat the shew bread, which it was not lawful for him to eat, nor for them which were with him, but for the priests alone?

5. Or have ye not read in the law, that on the sabbath-days the priests in the temple profane the sabbath, and are blameless?

6. But I say to you that a greater than the temple is here.

7. But if ye had known what [it] is, I will [or desire] mercy and not sacrifice, ye

THE LORD teacheth by representatives, that when spiritual good and truth are conjoined, which is the sabbath, then the church may enter into the possession and appropriation of all natural good and truth, verse 1.

Which liberty is condemned as contrary to order, by those who are in the mere representatives of the church, and thus only in the literal sense of the Word, verse 2.

But the LORD teacheth that it is agreeable to the internal sense of the Word, verses 3 to 6.

And also to Himself, who is the all of that sense, verse 6.

And who willeth internal worship more than external, and is the all of good and

would not have condemned the guiltless.

8. For the Son of Man is Lord even of the sabbath.

9. And passing thence he came into their synagogue.

10. And behold there was a man having a withered hand, and they asked him, saying, is it lawful to heal on the sabbaths? that they might accuse him.

11. But he said to them, what man shall there be of you, who shall have one sheep, and if it shall fall into a pit on the sabbath, will not lay hold on it, and lift [it] out?

12. How much then doth a man differ from a sheep? Wherefore it is lawful on the sabbaths to do well.

13. Then he saith to the man, stretch forth thine hand, and he stretched [it] forth; and it was restored whole, as the other.

14. But the Pharisees took counsel against him, going out that they might destroy him.

15. But Jesus knowing [it] withdrew from thence; and there followed Him many multitudes, and He healed them all.

16. And charged them that they should not make Him manifest.

17. That it might be fulfilled what was declared by Esaias the prophet, saying,

truth and of their conjunction, verses 7, 8.

By whom alone therefore truth, which had separated itself from good, is restored to communication and conjunction, and good is liberated from falses, verses 9 to 14.

Which is not believed by those who are in the mere representatives of the church, and who therefore separate themselves from the LORD's Divine Human [principle], verse 14.

But it is believed by others, who are thereby delivered from evils and falses, verse 15.

And this out of mere mercy, verse 16.

As had been predicted, verse 17 to 22.



18. Behold my servant whom I have laid hold of, my beloved, in whom my soul is well-pleased; I will put my spirit into Him, and He shall announce judgment to the Gentiles.

19. He shall not contend nor cry, neither shall any one hear His voice in the streets.

20. A bruised reed shall He not break, and smoking flax shall He not quench, until He put forth judgment to victory.

21. In His name shall the Gentiles hope.

22. Then was brought unto Him one possessed with a dæmon, blind and dumb; and He healed him, insomuch that the blind and dumb both spake and saw.

23. And all the multitudes were amazed, and said, is not this the Son of David.

24. But the Pharisees hearing said, this [Man] doth not cast out dæmons, but in Beelzeboul the prince of the dæmons.

25. But Jesus, knowing their thoughts, said to them, every kingdom divided against itself is brought to desolation, and every city or house divided against itself, shall not stand.

By which predictions it was declared, that the LORD would glorify His human essence, by uniting it with the Divine, that He might thus reveal Truth Divine to those who were in ignorance, verse 18.

And this without doing violence to their natural affections, thoughts and conceptions, verse 19.

Or hurting the sensual truth appertaining to the simple, or destroying any spiritual truth beginning to have life with them from ever so scanty a measure of the good of love, verse 20.

Thus they who were in ignorance, and simple good, would attain eternal life through conjunction with the LORD's Divine Human [principle], verse 21.

By whose omnipotence all infernal falses are separated, which cause an obstruction of intellectual sight and of the confession of Divine power, so that the Divine Human [principle] is acknowledged by all, who are in any state of good and truth, verses 22, 23.

Nevertheless, these effects are imputed to infernal agency, by those who are in hypocritical good, verse 24.

Although it is an eternal truth, that dominion grounded in what is evil and false, is altogether contrary to dominion grounded in what is good and true, and that neither dominion can stand but

26. And if Satan cast out Satan, he is divided towards himself; how then shall his kingdom stand?

27. And if I in Beelzeboul cast out dæmons, in whom do your sons cast [them] out? therefore they shall be your judges.

28. But if I in the spirit of God cast out dæmons, then the kingdom of the God is come unto you.

29. Or how can any one enter into the house of the strong [one] and spoil his household-stuff, except he first bind the strong [one] and then he will spoil his house.

30. He that is not with Me is against Me; and he that gathereth not with Me, scattereth abroad.

must fall to pieces, unless there be unanimity in its constituent principles, verses 25, 26.

And if the LORD's Divine Human [principle] exercised power over infernal falses, in consequence of its connection with infernal agency, then every other power of truth exercised over falses must be in the same connection, verse 27.

As on the other hand, if the LORD's Divine Human [principle] acts from its own proper Divine power, which is the Divine Truth in union with Divine Good, to extirpate falses, then it is ready to communicate itself for the same purpose to every one else who is in truth and good, verse 28.

And unless this Divine power be communicated for the subjugation of infernal falses, it is impossible that evils with their concupiscencies can be subdued; whereas if the dominion of infernal falses be destroyed, then the dominion of evils and their concupiscencies cannot long endure, verse 29.

Therefore whosoever is not conjoined with the LORD's Divine Human [principle] in the good of love, must needs be disjoined in the opposite evil, and whosoever is not conjoined with the same in the truth of faith must needs be disjoined in the opposite false principle, verse 30.

31. Wherefore I say unto you, every sin and blasphemy shall be remitted to men, but the blasphemy of the spirit shall not be remitted to men.

32. And whosoever sayeth a word against the Son of Man, it shall be remitted to him; but whosoever shall say against the Holy Spirit, it shall not be remitted to him, neither in this age, nor in that to come.

33. Either make the tree good, and its fruit good, or make the tree corrupt and its fruit corrupt; for from the fruit the tree is known.

34. O generations of vipers, how can ye speak good things being evil? for from the abundance of the heart the mouth speaketh.

35. The good man out of the good treasure of the heart putteth forth good things; and the evil man out of the evil treasure putteth forth evil things.

36. But I say unto you, that every vain [or unprofitable] declaration, which men shall speak, they shall render account thereof in the day of judgment.

37. For from thy words thou shalt be justified, and

And whosoever denies the Divine Truth proceeding from the LORD's Divine Human [principle], that is, the Word; and adulterates its essential goods, and falsifies its essential truths, must needs separate himself from all conjunction with heaven, verse 31.

But not so, if he only interprets the natural sense of the Word, which is the sense of the letter, according to appearances, verse 32.

Therefore it is not allowable for any one to speak well and to think ill, nor to do well and to will ill, for thereby the false lies concealed inwardly in the truths which are spoken, and in the goods which are done, which is hidden poison, verses 33, 34.

That in the works of a regenerate man are contained all the goods and truths from which they proceed, and in the works of an unregenerate man all his evils and falses, whatsoever may be the appearances to the contrary, verse 35.

The same is true of their words, verses 36, 37.



from thy words thou shalt be condemned.

38. Then answered some of the scribes and Pharisees, saying, Master, we would see a sign from Thee.

39. But he answering said to them, an evil and adulterous generation seeketh a sign, and a sign shall not be given to it, except the sign of the prophet Jonah.

40. For as Jonah was in the belly of the whale three days and three nights, so shall the Son of the Man be in the heart of the earth three days and three nights.

41. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it, because they repented at the preaching of Jonah, and behold more than Jonah is here.

42. The queen of the south shall rise up in the judgment with this generation, and shall condemn it, because she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold more than Solomon is here.

43. But when the unclean spirit is gone out from the man, he passeth through dry places, seeking rest, and doth not find.

44. Then he saith, I will return into my house, whence I came forth: and coming he findeth [it] void, swept, and garnished.

That it is not allowable to seek testifications of the truth in anything but in the genuine effect of truth which with the LORD was the glorification of His Human [principle], and with man is regeneration, verses 38, 39.

Which glorification could only be effected, and which regeneration can only be effected, by temptation-combats of which Jonah in the fish's belly and the LORD's death and burial were representative figures, verse 40.

That the more interior the truths are, which are made known to man's understanding, so much the greater is his condemnation if he doth not shun evils accordingly, verse 41.

And if he is not more interiorly affected with the love of truth, verse 42.

For howsoever in such case the defilements of the natural man may appear externally removed, yet the internal man is without faith and charity, and full of falses and evils, verses 43, 44.

45. Then he goeth, and taketh with himself seven other spirits more wicked than himself, and entering in they dwell there; and the last [things] of that man are worse than the first. So shall it be also to this wicked generation.

46. But while He yet spake to the multitudes, behold His mother and His brethren stood without seeking to speak to Him.

47. And one said to Him, behold, thy mother and thy brethren stand without, seeking to speak to Thee.

48. But He answering said to them that told Him, who is My mother, and who are My brethren?

49. And stretching forth His hand to His disciples, He said, behold My mother and My brethren.

50. For whosoever shall do the will of My Father, which is in the heavens, he is My brother, and sister, and mother.

Whence comes profanation of holy things, or the conjunction of evil with good, which is a more dangerous state than that of no faith, verse 45.

Therefore the LORD hath no conjunction with external good and truth, only so far as they proceed from internal, verse 46 to 50.

Because He Himself successively and continually separated from Himself and put off what was merely human, verse 48.

Therefore He acknowledges none as conjoined with Him, but such as are in the good of charity from Him, and in truths derived from that good, and who are thus of His spiritual church, verse 50.

## CHAPTER XII.

## EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

## EMANUEL SWEDENBORG.



VERSE 18. *Behold My servant, whom I have laid hold of, &c.*—The Lord is here called servant as to His Divine Human [principle], because He served His Father by doing His will as He frequently saith, by which is meant, that He reduced all things in the spiritual world into order, and at the same time taught men the way to heaven; it is therefore the Divine Human [principle], which is meant by My servant on whom I lay hold, and by Mine elect in whom My soul is well pleased; He is called servant from the Divine Truth by which those effects were produced, and elect from the Divine Good; that He had Divine Truth whereby He produced those effects, is meant by the words, “I have put My spirit upon Him, He shall announce judgment to the Gentiles;” the spirit of Jehovah is Divine Truth, and to announce judgment to the Gentiles is to instruct. *Ap. Ex.* 409.

Verse 20. *A bruised reed shall He not break, &c.*—By not breaking a bruised reed is signified, that the Lord doth not hurt Divine Truth sensual appertaining to the simple and to infants; by not quenching the smoking flax is signified, that He doth not destroy Divine Truth appertaining to the simple and to infants which begins to live from ever so small a measure of the good of love, for flax signifies truth, and smoking signifies that it liveth from some degree of love. *Ap. Ex.* 627.

Verses 24 to 28. *When the Pharisees heard it they said, this [fellow] does not cast out dæmons, but in Beelzeboul the prince of the dæmons.*—The reason why it is not here said satan, neither the devil, is, because by Beelzeboul, who had been the god of Ekron, is meant the god of all falses, for Beelzeboul, if it be interpreted, is the lord of flies, and flies signify the falses of the sensual man, thus falses of every kind. hence it is that satan is called Beelzeboul;



wherefore also the Lord said, if I in the spirit of God cast out dæmons, then the kingdom of God is come to you; by the spirit of God is meant the Divine Truth proceeding from the Lord, and by the kingdom of God thence derived is signified heaven and the church which are in divine truths. *Ap. Ex. 740.*

Dominion grounded in what is evil and false is altogether contrary to dominion grounded in what is good and true; dominion grounded in what is evil and false consists in being desirous to make all [men] slaves, but dominion grounded in what is good and true consists in being willing to make all men free; dominion grounded in what is evil and false consists in destroying all, but dominion grounded in what is good and true consists in saving all; from which considerations it is manifest, that dominion grounded in what is evil and false is of the devil, but dominion grounded in what is good and true is of the Lord; that the dominions are altogether contrary to each other, may be manifest from the Lord's words in Matthew xii. 24 to 30. *A. C. 1749.* See also *D. P. 233.*

Verse 25. *Every kingdom divided against itself, &c.*—By kingdom in the spiritual sense is signified the church; by a city and house the truth and good of its doctrine, which do not stand but fall to pieces, if they are not in unanimous agreement. *Ap. Ex. 223.*

Verses 31, 32. *Every sin and blasphemy shall be remitted to man, but the blasphemy of the spirit shall not be remitted to man, &c.*—What is signified by sin and blasphemy against the Holy Spirit, and by a word against the Son of Man, hath not yet been known in the church, and this by reason of its not having been known what is properly meant by the Holy Spirit, and what properly by the Son of Man: by the Holy Spirit is meant the Lord as to Divine Truth, such as it is in the heavens, thus the Word such as it is in the spiritual sense, for this is Divine Truth in heaven, and by the Son of Man is meant Divine Truth such as it is in the earths, thus the Word such as it is in the natural sense, for this is Divine Truth in the earths: When it is known what is signified by the Holy Spirit, and what by the Son of Man, it is known also what is signified by sin and blasphemy against the Holy Spirit, and what by a Word against the Son of Man; it may also be known, why the sin and blasphemy against the Holy Spirit cannot be remitted, and why a word against the Son of Man can [be remitted]. Sin and blasphemy against the Holy Spirit consist in denying the Word,

also in adulterating its essential goods and falsifying its essential truths; but a word against the Son of Man consists in interpreting the natural sense of the Word, which is the sense of its letter, according to appearances. The reason why a denial of the Word is a sin which cannot be remitted in this age nor in that which is to come, or to eternity, and why it exposes to eternal judgment is, because they who deny the Word, deny a God, deny the Lord, deny a heaven and a hell, and deny the church and all things appertaining to it; and they who deny those things are atheists, who, although they say with their lips that the creation of the universe is the work of some highest being, deity, or God, yet in heart they ascribe it to nature; such, inasmuch as by denial they have loosened every bond with the Lord, must needs be separated from heaven, and conjoined to hell. The reason why the adulteration of the essential goods of the Word, and the falsification of its essential truths, is blasphemy against the Holy Spirit, which also cannot be remitted, is, because by the Holy Spirit is meant the Lord as to Divine Truth such as it is in the heavens, thus the Word such as it is in the spiritual sense, as was said above; in the spiritual sense are genuine goods and genuine truths, but in the natural sense are the same [goods and truths] as it were clothed, and not naked except here and there, wherefore these are called apparent goods and truths; these are what are adulterated and falsified, and they are said to be adulterated and falsified, when they are explained contrary to genuine goods and truths, for in such case heaven removes itself, and man is put asunder from it, by reason that genuine goods and truths, as was said above, constitute the spiritual sense of the Word, in which the angels of heaven are. As for example; if the Lord and His Divine [being or principle] be denied, as was done by the Pharisees, who said that the Lord did miracles from Beelzeboul, and had an unclean spirit, this is to commit sin and blasphemy against the Holy Spirit, because it is against the Word. Hence also it is, that Socinians and Arians, who, although they do not deny the Lord, still deny His Divine [being or principle], are out of heaven, and cannot be received by any angelic society. To take another example; they who exclude the goods of love and the works of charity from the means [or mediums] of salvation, and assume faith exclusively as the only mean [or medium], and confirm themselves herein not only by doctrine but also by life, saying in their hearts, goods do not save me, neither do evils

condemn me, because I have faith, these also blaspheme the Holy Spirit, for they falsify the genuine good and truth of the Word, and this in a thousand passages, where love and charity, and deeds and works are named; moreover, as was said above, in all and singular things of the Word, there is a marriage of good and truth, thus of charity and faith, wherefore when good or charity is taken away, that marriage perisheth, and in the place thereof is committed adultery; hence it is that neither are such received in heaven: the reason also is, because in the place of heavenly love, they have earthly love, and in the place of good works, they have evil works, because proceeding from earthly love, which separate from heavenly love is infernal love. But it is otherwise with those, who indeed believe from the doctrine of the church and from masters that faith is the only mean [or medium] of salvation, or who know, and do not interiorly affirm or deny, and still live well under the guidance of the Word, that is, because it is commanded by the Lord in the Word; these do not blaspheme the Holy Spirit, for they do not adulterate the goods of the Word, nor falsify its truths, wherefore they have conjunction with the angels of heaven; few of them also know, that faith is any thing else than to believe the Word; the tenet of justification by faith alone without the works of the law they do not apprehend, because it transcends their understanding. These two examples are adduced, that it may be known what is meant by sin and blasphemy against the Holy Spirit, and that sin against the Holy Spirit consists in denying Divine Truth, thus the Word; and that blasphemy against the Holy Spirit consists in adulterating the essential goods of the Word, and falsifying its essential truths: Be it known, that the good of the Word adulterated is evil, and the truth falsified is the false. The reason why a word against the Son of Man signifies to interpret the natural sense of the Word, which is the sense of its letter, according to appearances is, because by the Son of Man is meant the Lord as to Divine Truth such as it is in the earths, thus such as it is in the natural sense; and the reason why this Word is remitted to man is, because most things in the natural sense, or in the sense of the letter of the Word, are goods and truths clothed, and only some naked as in its spiritual sense, and goods and truths clothed are called appearances of truth; for the Word in the ultimates is as a man clad in raiment, who yet as to the face and hands is naked, and where the Word is thus naked, there its goods and



truths appear naked as in heaven, thus such as they are in the spiritual sense; wherefore it can never happen but that the doctrine of genuine good and genuine truth, derived from the sense of the letter of the Word, may be seen by those who are enlightened of the Lord, and be confirmed by those who are not enlightened; the reason why the Word is such in the sense of the letter is, that it may be a basis for the spiritual sense; hereby also it is accommodated to the apprehension of the simple, who can only perceive those things which are so said, and when they perceive, can believe and do: and whereas Divine Truths in the sense of the letter of the Word are most of them appearances of truth, and the simple in faith and heart cannot be elevated above those appearances, hence it is not sin and blasphemy to interpret the Word according to appearances, if so be principles are not formed from them, and these confirmed even to the destruction of Divine Truth in its genuine sense. *Ap. Ex. 778.*

By saying a Word against the Holy Spirit is meant to speak well and to think ill, and to do well and to will ill, respecting those things which relate to the Lord, His kingdom and church, and also which relate to the Word, for thereby the false lies concealed inwardly in the truths which are spoken, and in the goods which are done, which is hidden poison, whence they are called an offspring of vipers: In the other life it is allowed to an evil [spirit] to speak what is evil and also what is false, but not what is good and true; inasmuch as all in that life are compelled to speak from the heart, and not to divide the mind; they who do otherwise are separated from the rest, and are immersed deep in hells, from which they can never come forth; that such are they who are meant by saying a word against the Holy Spirit, is manifest from the Lord's words on the occasion, "Either make the tree good and the fruit good, or make the tree corrupt and the fruit corrupt: How can ye speak what is good when ye are evil?" The Holy Spirit is the Divine Truth proceeding from the Lord, thus the Holy Divine [principle] itself, which is thus interiorly blasphemed and profaned: The reason why it will not be remitted to them is, because hypocrisy or deceit about Holy Divine Things infects the interiors of man, and destroys the all of spiritual life appertaining to him. *A. C. 9013. See also A. C. 8882, 9264, 9818. Also D. P. 98, 231. Also C. R. 299.*

Verse 36. *Every idle word that men shall speak, &c.*—The angels discover a man's love from the tone of his speech, his wisdom from the articulation of the tone, and his science from the sense of the expressions; and they say further, that those

three things are in every expression, because the expression is as the conclusion, for therein is the tone, the articulation, and the sense. It hath been told me by the angels of the third heaven, that from every expression of one who speaks in a series, they perceive the common [or general] state of his mind, and also some particular states. From these considerations it is concluded, that in the works of a man, whose natural mind by three degrees descends into hell, are all his evils and the falses of evil; and that in the works of a man, whose natural mind ascends into heaven, are all his goods and truths, and that the former and the latter are perceived by the angels from the man's speech alone and action alone. This is the ground and reason why it is said in the Word, that man is to be judged according to his works, and that he is to render an account of his works. See *Angelic Wisdom concerning the Divine Love*, &c. 280, 281. See also *H. H.* 507. And *A. C.* 9264.

Verse 39. *An evil and an adulterous generation seeketh a sign, and a sign shall not be given to it, except the sign of the prophet Jonah*, &c.—In the Word in many passages, mention is made of a sign and of a miracle, and by a sign is meant that which declares, testifies, and persuades concerning a thing sought for, but by a miracle is meant that which excites, strikes, and occasions amazement; thus a sign moves the understanding and faith, and a miracle the will and its affection, for the will and its affection is what is excited, is struck, and is amazed, and the understanding and its faith is what is persuaded, and to which is applied declaration and testification. That a sign and a miracle differ, may be manifest from this consideration, that the Jews, although they had seen so many miracles wrought by the Lord, still asked signs from Him.

That by a sign is meant testification, that they might be persuaded and believe that the Lord was the Messiah and the Son of God who was to come, is evident; for the miracles, which the Lord had wrought in abundance, and which they saw, were not signs to them, by reason that miracles are not signs, as was said above, except with the good: the reason why Jonah was in the belly of the whale three days and three nights, and this was taken for a sign, was, because it signified the burial and resurrection of the Lord, thus the glorification of His Human [principle] to the full. *Ap. Ex.* 736.

*An adulterous generation*.—By whoredoms and adulteries in the Word are meant falsifications of truth and adulteration of good, on which account the Jews are called by the Lord an *adulterous generation*. *Ap. Ex.* 433.

Verses 43, 44, 45. *When the unclean spirit is gone out of a man, &c.*—The unclean spirit denotes the uncleanness of life appertaining to man, and also the unclean spirits who are attendant upon him, for unclean spirits dwell in the uncleanness of the life of man; *dry places*, or where there are no waters, denote where there are no truths: the *empty house* denotes the interiors of man again replete with uncleannesses, that is, with falses derived from evil. *A. C.* 4744.

*The house void.*—Denotes that the internal is without faith and charity, and yet full of evils and falses. *A. C.* 7045.

*The house swept.*—Denotes in a good sense that all things are prepared and full of goods, because by sweeping the house in a good sense is meant that a man purges himself from evils, and thus prepares himself for the entrance of goods. In the opposite sense, sweeping the house signifies the deprivation of all goods and truths, and thus the being filled with evils and falses. *A. C.* 3142.

*The last things of that man are worse than the first.*—When man hath explored himself, and acknowledged his sins, and done the work of repentance, he must remain constant in good even to the end of life; but if he afterwards relapses to the former life of evil, and embraces it, then he is guilty of profanation, for then he conjoins evil to good, hence his latter state is worse than the former, according to the Lord's words. *A. C.* 8394. See also *Heavenly Doctrine*, &c. 172. *Doctrine concerning the Lord*, 48. *D. P.* 133. 231. *A. R.* 10.

Verses 46 to 50. *Jesus stretching forth His hand to His disciples said, behold My mother and My brethren, &c.*—By the disciples to whom the Lord stretched forth His hand are signified all who are of his church; by His brethren are signified those who are in the good of charity from Him; by sisters those who are in truths derived from that good; and by mother is signified the church grounded therein. *Ap. Ex.* 746.

*Who is My mother.*—These words relate to the separation of the former human principle which the Lord had from the mother, and at length to its being fully put off, on which subject it is to be noted that the Lord successively and continually even to the last of life, when he was glorified, separated from Himself and put off that which was merely human, viz. what He derived from the mother, until at length He was no longer her son but the Son of God, as in respect to conception so also in respect to nativity, and thus one with the Father, and Himself Jehovah. *A. C.* 2649. See also 2159, and 3703.



*My brethren.*—The reason why the Lord calls those His brethren who do the will of His Father is, because in heaven no other affinities are given but such as are spiritual, thus no other fraternities; for in heaven they do not become brothers by virtue of any nativity, and also they who have been brethren in the world do not there know each other, but every one knows another from the good of love, they who are most conjoined in that good are as brethren, and the rest, according to conjunction by good, are as relations and also as friends; hence it is that by brother in the Word is signified the good of love: That in heaven all are consociated according to spiritual relationships, which are of the good of love and of faith, and that they know each other as relations, see *H. H.* 205. and *A. C.* 685, 917, 2739, 3815, 4121. That hence by brethren in the Word are meant those who are conjoined by good, see *A. C.* 2360, 3303, 3803, 10490. *Ap. Ex.* 46.

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## CHAPTER XII.

### TRANSLATOR'S NOTES AND OBSERVATIONS.

VERSE 1. *On the sabbaths.*—It is expressed in the original τῶν σαββάτων in the plural number.

Verse 6. *A greater than the temple is here.*—The temple, in its representative sense, has respect to the Lord's Divine Human [principle], see *Ap. Rev.* 918. The *greater than the temple*, then manifestly means what was represented, viz. the Divine Human [principle] itself.

Verse 7. *I will mercy.*—See note at chap. ix. 13.

Verse 8. *The Son of Man is Lord even of the sabbath.*—He is *Lord of the sabbath* for the same reason that He is *greater than the temple*, as was said above, verse 6, viz. because the sabbath was merely a representative; in the supreme sense a representative of the union of the two natures, the Divine and Human in the Lord, and in a subordinate sense, a representative of the Lord's conjunction with the heavens, and in a still more subordinate sense, of the conjunction of the good and the true in every regenerate mind, see *A. C.* 8495; hence it was inferior to what was represented, so that what it was represented might be called its *Lord*.

Verse 12. *How much doth a man differ from a sheep.*—This is a most important question, to which every one is bound to give a proper answer: yet a proper answer cannot be given until it be known, agreeable to what our enlightened expositor testifies, that man is gifted with a degree of life superior to that of a sheep, by virtue whereof he is enabled to regard his Eternal Creator, and to be conjoined with him by faith and love; whereas the sheep has no such faculty, see *A. C.* 5114.

Verse 30. *He that is not with Me is against Me, and he that gathereth not with Me, scattereth, &c.*—The Lord here again speaks in reference to the heavenly marriage and its opposite, for to be *with Him* has respect to the *will* or *love*, and to *gather with Him* has respect to the *understanding* or *wisdom*; in like manner, to *be against Him* has respect to evil in the will, and to *scatter* has respect to what is false in the understanding.

Verse 31. *Every sin and blasphemy, &c.*—*Sin* again relates to evil in the will, and *blasphemy* to what is false derived from evil in the understanding, thus both together denote the infernal marriage.

Verse 39. *An evil and adulterous generation, &c.*—The infernal marriage is here again pointed at, for an *evil* generation refers to the love of evil in the will, and an *adulterous* generation to the love of the false grounded in evil in the understanding.

Verse 40. *As Jonah was in the belly of the whale, &c.*—It must be very manifest to every considerate reader, that the words contained in this verse were spoken in reference to their internal or spiritual sense, because in their external or literal sense they are not true, for the Son of Man did not lie *in the heart of the earth three days and three nights*. Besides, the singular expression *the heart of the earth* is of itself a sufficient indication, that something more was intended to be expressed than the mere interment of a dead body.

Verses 41, 42. *Shall rise up in judgment with and condemn.*—To *rise up in judgment with* means to oppose from principles of truth; to *condemn* means the same from principles of good; thus both together denote the heavenly marriage so often adverted to above.

Verse 44. *Void, swept and garnished.*—These three expressions, according to their spiritual interpretation, contain a connected sense, although in their literal meaning the sense is scattered and unconnected; for *void* has reference to the want of truth, *swept* to the want of good, and *garnished* to the want of both.

## MATTHEW.

## CHAPTER XIII.

## CHAPTER XIII.

1. **B**UT in that same day Jesus going forth from the house sat near the sea.

2. And many multitudes gathered together to Him, so that going up into a ship He sat; and all the multitudes stood on the shore.

3. And He spake to them many things in parables, saying, behold, there went out a sower to sow.

4. And in his sowing, some [seeds] fell by the way-side, and the fowls came, and devoured them.

5. But others fell upon stony [places], where it had not much earth, and immediately it sprung up, because it had no depth of earth.

6. But when the sun arose, it was scorched; and because it had no root, it withered away.

7. But others fell among thorns, and the thorns sprung up, and choked them.

8. But others fell upon the good earth, and yielded fruit, some an hundred, and some sixty, and some thirty.

## THE INTERNAL SENSE.

FROM the knowledges of good and truth, and the doctrine thence derived, the LORD teacheth, that the reception of His Word is fourfold, verses 1 to 9.

First, as it is received by those who have no concern about truth, being in phantasies and false persuasions which pervert it, verse 4.

Secondly, as it is received by those, who have a concern about truth, but not for its own sake, thus not interiorly, therefore the truth perishes, being adulterated by the lusts of self-love, verses 5, 6.

Thirdly, as it is received by those who are in the concupiscences of evil, which suffocate the truth, verse 7.

Fourthly, as it is received by those, who from the LORD love the truths which are in the Word, and from Him do them, verse 8.



9. He that hath ears to hear, let him hear.

10. And the disciples coming, said to Him, why speakest thou unto them in the parables?

11. But He answering said to them, because to you it is given to know the mysteries of the kingdom of the heavens, but to them it is not given.

12. For whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, even what he hath shall be taken away from him.

13. On this account I speak to them in parables, because seeing they do not see, and hearing, they do not hear, neither understand.

14. And in them is fulfilled the prophecy of Isaiah, which saith, by hearing ye shall hear and shall not understand, and seeing ye shall see and shall not perceive.

15. For the heart of this people is become gross, and with their ears they hear heavily, and their eyes have they blinked, lest at any time they should see with the eyes, and

Which four-fold reception of the Word ought to be well attended to, both as to doctrine and practice, by all who are of the church, verse 9.

Otherwise the Word will be understood only according to its literal or external sense, and not according to its spiritual and internal sense, which latter sense is revealed to those who are in the good of charity and the truth of faith from the LORD, but not to others, lest they should profane it, verses 10, 11.

They therefore, who are in the good of charity and the truth of faith, are accepted in heaven, and become angels, every one according to the quality and quantity of intelligence and wisdom which he hath acquired to himself in the world; whereas they, who are in falses derived from evil, in the other life are deprived of all truths, verse 12.

For the same reason these latter believe only in the letter of the Word, because they have separated faith from life, and instruction from obedience, as had been predicted. verses 13, 14.

And this on account of their defiled loves, which infect both the will and the understanding, insomuch that it is dangerous for them to see the truth, and especially to re-

hear with the ears, and understand with the heart, and be converted, and I should heal them.

16. But blessed are your eyes, because they see, and your ears, because they hear.

17. For verily I say unto you, that many prophets and just [men] have desired to see what ye see, and have not seen; and to hear what ye hear, and have not heard.

18. Hear ye therefore the parable of the sower.

19. When any one heareth the Word of the kingdom, and understandeth not, the evil [one] cometh, and seizeth upon what was sown in his heart; he is it that was sown by the way-side.

20. But that which was sown upon stony places is he that heareth the Word, and immediately with joy receiveth it.

21. But he hath not root in himself, but endureth for a while; but when tribulation or persecution cometh because of the Word, he is immediately offended.

22. But that which is sown amongst thorns, is he that heareth the Word, and the cares of this age, and the deceitfulness of riches choke the Word, and it becometh unfruitful.

ceive it interiorly, because their unclean loves would falsify and profane it, verse 15.

But it is otherwise with those who are in the goods of charity and the truths of faith from the LORD, because they both understand, believe, obey, and live according to those truths, verse 16.

For all who are in the truths of doctrine, and in the good of life agreeable thereto, love to understand and perceive the interior truths proceeding from the LORD, and which He opened when in the world, verse 17.

To them therefore it is given to perceive, that when the Word is received by those who have no concern about truth, it is immediately darkened and deprived of life by infernal spirits, so that it produces no effect on the life or love, verses 18, 19.

And that when it is received by those who have a concern about truth, but not for its own sake, thus not interiorly, it excites indeed external delight, arising from external affection, but whereas it hath no place in the will, it cannot stand in the assault of evils and falses, verses 20, 21.

And when it is received by those who are in the concupiscences of evil, it is suffocated and rendered unfruitful by worldly anxieties and the lust of gain, verse 22.

23. But that sown upon the good earth, is he that heareth the Word, and understandeth, who also beareth fruit and doeth, some a hundred, and some sixty, and some thirty.

24. Another parable put he forth to them, saying, the kingdom of the heavens is likened to a man sowing good seed in his field.

25. But while the man slept, his enemy came, and sowed tares in the midst of the wheat, and went his way.

26. But when the blade sprang up, and bare fruit, then appeared also the tares.

27. But the servants of the householder coming, said to Him, Lord, didst thou not sow good seed in Thy field? Whence then hath [it] the tares?

28. But He said to them, an adversary man hath done this. But the servant said to Him, wilt thou then that we go and gather them together?

29. But He said, nay, lest whilst ye gather together the tares, ye root up the wheat together with them.

30. Let both grow together until the harvest, and in the time of the harvest I will say to the reapers, gather together first the tares, and bind them in bundles to burn them; but bring together the wheat into my barn.

But that when it is received by those who from the LORD love the truths which are in the Word, it affects first the will, and thence the understanding, and thus the life, in each according to reception, verse 23.

For the LORD by His Word is willing to implant Truth Divine in all who are of the church, but whilst men lead a natural life, or the life of the world, then evils from hell secretly, or whilst they are ignorant, insinuate and implant falses, verses 24, 25.

And when truths grow, and good is produced, falses from evil are intermixed, verse 36.

Which being perceived by those who are in truths from good, they complain, and are instructed that those falses are from evil in the natural man, verses 27, 28.

And that they must not be separated or ejected, until truths derived from good are increased, because in such case truth derived from good and its increase would also perish, verses 28, 29.

Therefore the separation of falses derived from evil and their ejection cannot be effected, until it is the last state of the church, for then the falses of evil are separated from the truths of good, and the falses of evil are delivered to hell, and the truths of good are conjoined to heaven, or,



31. Another parable put He forth to them, saying, the kingdom of the heavens is like unto a grain of mustard seed, which a man taking sowed in his field.

32. Which indeed is the least of all seeds, but when it is grown, it is greater than herbs, and becometh a tree, so that the birds of the heaven come, and make their nests in the branches thereof.

33. Another parable spake He to them; the kingdom of the heavens is like unto leaven, which a woman taking hid in three measures of meal, till the whole was leavened.

34. All these things Jesus spake to the multitudes in parables, and without a parable spake He not unto them.

35. That it might be fulfilled what was declared by the prophet, saying, I will open my mouth in parables, I will pour forth things which have been hidden from the foundation of the world.

36. Then dismissing the multitudes, Jesus came into the house, and His disciples came to Him, saying, explain to us the parable of the tares of the field.

37. But He answering

what is the same thing, the men who are in them, verse 30.

For the church in man begins from a little spiritual good by truth, because at that time he thinks to do good from himself, but as truth is conjoining to love, it increases, and when it is conjoined, then things intellectual are multiplied in scientifics, verses 31, 32.

Nevertheless this increase cannot have place but by spiritual combat, which is that of the false with truth, and of truth with the false, in which case the false being separated, truth is purified, being conjoined to charity, so that man acts no longer from the truth of faith, but from the good of charity, verse 33.

That these processes of spiritual life lie concealed under the letter of the Word, and are not revealed to those who are in evils and falses, but only to those who are in goods and truths, verses 34, 35, 36.

To whom it is given to per-

them, said unto them, he that soweth the good seed is the Son of the Man.

38. But the field is the world, and the good seed, they are the sons of the kingdom; but the tares are the sons of the evil [one]:

39. The enemy that soweth them is the devil: the harvest is the consummation of the age, and the reapers are the angels.

40. As therefore the tares are gathered together, and burned in the fire, so shall it be in the consummation of this age.

41. The Son of the Man shall send His angels, and they shall gather together out of His kingdom all things that give offence, and them that do iniquity.

42. And shall cast them into the chimney of the fire; there shall be weeping and gnashing of teeth.

43. Then shall the just shine forth as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.

44. Again, the kingdom of the heavens is like unto treasure hid in the field, which a man finding, hideth, and for joy thereof goeth away, and selleth all that he hath, and buyeth that field.

45. Again, the kingdom of the heavens is like unto a

ceive from the LORD, that all Divine Truth is from Him, that the church is every where, that Divine Truth is with those who are of the church, and that falses are with those who are in evil, verses 37, 38.

Also that the evil have falses from evil, which is from hell, and that at the last time and state of the church, Divine Truth separates, verse 39.

And that on this occasion the Divine Truths from the LORD are about to remove those who hinder separation, and who live evilly, into hell, where they are in self-love, in hatred and revenge, and in every thing direful arising from evils and falses, verses 40, 41, 42.

When they who have acknowledged the LORD, and done his precepts, will live in heavenly loves, and in the joys thereof in heaven, verse 43.

For these alienate the things of their own propriums, that they may procure to themselves the Divine Truth which is in the church of the LORD, and its doctrine, howsoever obscure it may appear, verse 44.

They alienate also all things of self-love, that they

man, a merchant, seeking beautiful pearls;

46. Who finding one pearl exceedingly precious, went, and sold all that he had, and bought it.

47. Again, the kingdom of the heavens is like unto a net cast into the sea, and bringing together of every kind;

48. Which, when it was full, they drew to the shore, and sitting down, gathered the good into vessels, and cast the bad out.

49. So shall it be in the consummation of the age: The angels shall come forth, and shall sever the evil from the midst of the just.

50. And shall cast them into the chimney of the fire; there shall be weeping and gnashing of teeth.

51. Jesus saith to them, have ye understood all these things? They say unto Him, yea, Lord.

52. But He saith unto them, therefore every scribe instructed unto the kingdom of the heavens, is like unto a man, an householder, who putteth forth out of his treasure things new and old.

53. And it came to pass, when Jesus had finished these parables, He passed thence.

54. And coming into His own country, He taught them in their synagogue, insomuch that they were astonished,

may procure to themselves that Divine Truth more especially, which relates to the acknowledgment of the LORD, verses 45, 46.

And that thus, at the time of the last judgment, goods and evils may be separated, and the goods be conjoined to their proper truths, and the evils to their proper falses, verses 47, 48.

At which time, they who have lived in the exercise of charity from the love of what is just and true, will be taken up into heaven, and they who have lived in things contrary to charity, will be let down into hell, verses 49, 50.

That the men of the church ought to enquire diligently in themselves, whether they comprehend the above interior truths of heaven, so as to be in an affirmative principle concerning them, verse 51.

In which case they will become images and likenesses of the LORD possessing from Him internal goods and truths in external, verse 52.

When the LORD had thus taught interior goods and truths to those of His internal church, He applies Himself to those of the external church, who are in external or natural good and truth,



and said, whence hath this [man] this wisdom, and these powers?

55. Is not this the carpenter's son? Is not His mother called Mary? And His brethren, James, and Joses, and Simon, and Judas?

56. And His sisters, are they not all with us? Whence then hath this [man] all these things?

57. And they were offended in Him: But Jesus said unto them a prophet is not without honour, except in his own country, and in his own house.

58. And He did not many mighty works there, because of their unbelief.

and excites enquiry in them concerning Himself, verses 53, 54.

But whereas they can see nothing in Him but His human [principle], and not His Divine, they are perplexed about Him, verses 55, 56.

And also reject Him, because the doctrine of spiritual good and truth cannot be received by those who are in mere natural good and truth, verse 57.

Neither can such be fully regenerated because they do not acknowledge the LORD's Divine Human [principle], verse 58.

## CHAPTER XIII.

### EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

### EMANUEL SWEDENBORG.



VERSES 1, 2. *Jesus sat near the sea, &c.*—As all things in the Old Testament contain in them a spiritual sense, so likewise all things in the New Testament contained in the Gospels and in the Apocalypse; all the Lord's words likewise, and also His deeds and miracles signify Divine-celestial things, by reason that the Lord spake from the Divine [being or principle], and from the Divine [being or princi-

ple] worked works and miracles, thus from first [principles] by last, and thereby in fulness. Hence it may be manifest that the Lord's sitting near the sea, and teaching from a ship, were significative, because by the sea are signified the knowledges of truth and good in every complex, and by a ship doctrinals, hence His teaching from a ship signified that He taught from doctrine. *Ap. Ex. 514.*

Verse 3 to 9. *Behold a sower went forth to sow, &c.*—The sower in this passage is the Lord, and the seed is His Word, thus truth; the seed by the way-side appertains to those who have no concern about truth; the seed upon stony [places] appertains to those who have a concern about truth but not for its own sake, thus not interiorly; the seed in the midst of thorns appertains to those who are in the concupiscencies of evil; but the seed on good earth appertains to those, who from the Lord love the truths which are in the Word, and from Him do them, thus bear fruits. From these considerations it is evident that the truth of the Word cannot be rooted with those, who have no concern about truth; nor with those who love truth exteriorly but not interiorly; nor with those who are in the concupiscencies of evil, but with those with whom the concupiscencies of evil are shaken off by the Lord: With these latter the seed is rooted, that is, truth in their spiritual mind. *Doctrine of Life, 90.*

The subject treated of in the above parable is concerning a four-fold kind of earth or of ground in a field, that is, in the church: that the seed here spoken of is the Word of the Lord, thus the truth which is said to be of faith, and that the good earth is the good which is of charity, is evident, for good in man is what receives the Word: The hard way is the false principle, the stony is the truth which hath not root in good, thorns are evils. *A. C. 3310.*

By seeds are signified truths from the Word, or which man receives from the Lord, for it is said afterwards, that the Son of Man is He who sows; by stony [places] is signified historical faith, which faith is the faith of another in a man's self, for he believes a thing to be true, not because he sees it in himself, but because another, in whom he confides, hath so said; by ground is signified spiritual good, because this receives truths as the ground doth seeds: by the rising of the sun is signified the love of self, and by being parched and withering is signified to be adulterated and to perish; hence it is evident what is signified by the above words of the Lord in a series, viz. that truths im-

planted from infancy out of the Word, or by preaching, when man begins to think from himself, are adulterated and perish by the concupiscencies derived from self-love. *Ap. Ex.* 401.

Unless the rational principle submits itself to the goods and truths of the Lord, then it either suffocates, or rejects, or perverts the things which flow-in, and still more when they flow-in into the sensual scientifics of the memory; this is signified by the seed falling either by the way-side, or upon stony [ground], or amongst thorns; but when the rational principle submits itself, and believes the Lord, that is, His Word, then it is as good ground or earth, into which the seed falls and bears much fruit. *A. C.* 1940.

*The fowls came and devoured them.*—The Lord compares the phantasies and persuasions of the false to fowls [or birds], where He saith speaking of the seed sown, that *the fowls of heaven devoured it*, where the fowls of heaven denote nothing else but falses. *A. C.* 778. See also *A. C.* 5096, 5149.

Verse 9. *Who hath ears to hear, let him hear.*—See note chap. xi. 15.

Verse 12. *For whosoever hath, to him shall be given, &c.*—All who have procured to themselves intelligence and wisdom in the world, are accepted in heaven, and become angels, every one according to the quality and quantity of intelligence and wisdom; for whatsoever a man acquires to himself in the world, this remains, and he carries it along with him after death, and it is also increased and filled, but within the degree of the affection and desire of truth and its good, but not beyond it; they, who have had little of affection and desire, receive little, but still as much as they can receive within that degree; but they, who have had much of affection and desire, receive much; the degree itself of affection and desire is as the measure, which is increased to the full, more therefore to him whose measure is great, and less to him whose measure is small. This is meant by the Lord's words, *to every one who hath shall be given, &c.* *H. H.* 349.

In the other life, falses are removed from those who are in truths derived from good, and truths are removed from those who are in falses derived from evil; thus they who are in truths derived from good are elevated into heaven, and they who are in falses from evil, sink down into hell; and when they are in hell, they are in terror and consternation on account of truths derived from good. That such a state



awaits those who are in falses derived from evil, and those who are in truths derived from good, the Lord teacheth in these words, *whosoever hath to him shall be given, &c.* *A. C.* 9330.

The scientifics of truth and good, which appertain to those of the church, who have known the arcana of faith, and yet have lived a life of evil, are transferred to those who are of the spiritual church; and this was represented by the Divine command, that the sons of Israel should borrow of the Egyptians vessels of silver, and vessels of gold, and should thus spoil and plunder them, which spoiling or plundering would never have been commanded by Jehovah, unless it had represented such things in the spiritual world. *A. C.* 7770. See also n. 2449, and *Ap. Ex.* 413. Also *D. P.* 227, and *Ap. Rev.* 948.

Verses 13 to 17. *Therefore speak I to them in parables, &c.*—If the Jews had been instructed in the mysteries of faith, they would have perished everlastingly, because they would have mixed holy things with profane; and this was the reason why the mysteries of faith were not revealed to them, insomuch that it was not openly declared to them that they should live after death, nor that the Lord would come into the world to save them; yea, in so great ignorance and stupidity were they kept, and are still kept, that they did not know, nor do they know, that there is an internal man, or that any internal principle is given; for if they had known, and if they now knew, so as to acknowledge, they are of such a quality that they would profane, and thus they would have no hope of any salvation in the other life. *A. C.* 301, 302.

*Hearing they hear not.*—The expression *hearing* is here used in every sense, denoting both to be instructed, also to believe, and to obey; *hearing they do not hear*, denotes to be taught and yet not to believe, also to be instructed and not to obey; *with the ears to hear heavily* denotes to refuse instruction, faith and obedience; *blessed are your ears because they hear*, denotes blessedness arising from the reception of the doctrine of faith concerning the Lord and by the Word from the Lord. *A. C.* 9311.

They who have separated faith from life, are like those of whom the Lord speaks, when he saith, *seeing they see not, and hearing they hear not, neither do they understand.* *Ap. Ex.* 108.

With those, who read the Word under the influence of false doctrine, especially if they confirm that doctrine from the

Word and in this case have respect to self-glory or to worldly wealth, the truth of the Word is as in the shade of night, and the false as in the light of day; they read the truth, but they do not see it, and if they see its shade, they falsify it; these are they of whom the Lord saith, that *they have eyes and see not*, and that *they have ears and do not understand*. S. S. 60.

Verse 16. *Blessed are your eyes, because they see, and your ears because they hear.*—By eyes is here signified the understanding and faith of truth, thus by seeing is signified to understand and believe; and by ears is signified obedience, thus a life according to the truths of faith, and by hearing is signified to obey and live; for no one is blessed because he sees and hears, but because he understands, believes, obeys, and lives. *Ap. Ex.* 1081. See also *A. C.* 2701, 3863.

Verse 17. *Many prophets and just [men] have desired to see what ye see, and have not seen, &c.*—By prophets and just [men] in the spiritual sense are meant all, who are in the truths of doctrine and in the good of life according to those truths; and by seeing and hearing is signified to understand and perceive, in this case the interior truths proceeding from the Lord, for the understanding and perception of these reform man, when man also doeth them. The reason why interior truths proceeding from the Lord are meant is, because the Lord, when He was in the world, opened those truths; in the sense of the letter is meant to see and hear the Lord, but whereas the Lord is the Divine Truth Itself in heaven and in the church, consequently whereas all Divine Truths are from the Lord, and He Himself taught them, and continually teaches by the Word, by seeing and hearing the Lord is signified to understand and perceive those truths. *Ap. Ex.* 624.

Verses 24 to 30, 36 to 43. *The kingdom of the heavens is likened to a man sowing good seed in his field, &c.*—Inasmuch as this parable of the Lord contains in it arcana concerning the separation of the evil from the good, and concerning the last judgment, it is of concern that it should be minutely explained. By *the kingdom of the heavens* is signified the church of the Lord in the heavens and in the earths, for the church is in both; by *the man sowing good seed in his field*, is meant the Lord as to Divine Truth, which is the Word, in the church; the man, who in what follows is called the Son of Man, is the Lord as to the Word, the *good seed* is the Divine Truth, and the *field* is the church where the Word is; whilst men slept, his enemy came and sowed tares, and went away, signifies that whilst men lead a natural life or the life

of the world, then evils from hell secretly, or whilst they are ignorant, insinuate and implant falses; to *sleep* signifies to lead a natural life or the life of the world, which life is sleep in respect to spiritual life which is waking; the *enemy* signifies evils from hell, which affect that life separate from spiritual life; to *sow tares* signifies to insinuate and implant falses, and *his going away* signifies that it was done secretly and whilst they were ignorant; but *when the blade sprang up, and bare fruit, then appeared also the tares*, signifies when truth grew and good was produced, falses from evil were intermixed, *the blade springing up* signifies truth such as it is when it is first received, *fruit* signifies good, *tares* signify falses derived from evil, in this case intermixed; *the servants of the householder came and said to him, Lord, didst thou not sow good seed in thy field, whence then hath it tares?* signifies those who are in truths from good perceiving that falses from evil were intermixed, and their making complaint; *the servants of the householder* signify those who are in truths from good, *the householder* signifies the Lord as to truths from good, *the good seed, the field and the tares* signify the same things as above; and *He said to them, an enemy hath done this*, signifies that those falses were from evil in the natural man; but *the servants said to Him, wilt thou then that we go and gather together the tares*, signifies the separation and ejection of falses derived from evil, before the truths derived from good are received and increased: but *He said, nay, lest whilst ye gather together the tares ye root up the wheat together with them*, signifies that thus truth derived from good and its increase would also perish, for with the men of the church truths are intermixed with falses, which cannot be separated and cast out, until they are reformed; *let both grow together until the harvest, and in the time of the harvest I will say to the reapers, gather together first the tares, and bind them in bundles to burn, but bring together the wheat into my barn*, signifies that the separation of falses derived from evil and their ejection cannot be effected until it is the last state of the church, for then the falses of evil are separated from the truths of good, and the falses of evil are delivered to hell, and the truths of good are conjoined to heaven, or, what is the same thing, the men who are in them; these things are done in the spiritual world, where all who are of the church, from its beginning to its end, are in such a manner separated and judged; by *harvest* is signified the end or last state of the church, by *binding in bundles* is signified to conjoin together the singular specieses of falses derived from evil, by *burning* is signified to



be delivered to hell, and by *bringing together into the barn* is signified to be conjoined with heaven: *He who sows the good seed is the Son of Man*, signifies Divine Truth from the Lord; *the field is the world*, signifies the church every where; *the seed are the sons of the kingdom*, signifies that the Divine Truth is with those who are of the church; *the tares are the sons of the evil one*, signifies falses with those who are in evil; *the enemy who soweth them is the devil*, signifies that they have falses from evil which is from hell; *the harvest is the consummation of the age*, signifies the last time and state of the church; *the reapers are the angels*, signifies that Divine Truth from the Lord separates; *the Son of Man shall send the angels who shall gather together out of His kingdom the things that give offence*, signifies that Divine Truths from the Lord are about to remove those who shall hinder separation; *they who do iniquity*, signifies that they are those who live evilly; *and shall cast them into a furnace of fire*, signifies into hell, where they are who are in self-love, in hatred and revenge; *where shall be weeping and gnashing of teeth*, signifies where what is direful arising from evils and falses; *then shall the just shine as the sun in the kingdom of their Father*, signifies that they who have done the precepts of the Lord will live in heavenly loves and in the joys thereof in heaven; they are called *just* who acknowledge the Lord and do His precepts. *Ap. Ex.* 911. See also 374, 426, of the same work. Likewise *A. C.* 29, 2449, 7571, and *Last Judgment*, 70, and *Continuation of the Last Judgment*, 10, and *A. R.* 948, and *C. R.* 653, 784.

Verse 31. *The kingdom of the heavens is like to a grain of mustard seed, &c.*—By a tree from a grain of mustard seed is signified a man of the church, and also the church, beginning from a little spiritual good by truth, for if only a little of spiritual good hath taken root in man, it grows as seed in good ground; and inasmuch as by the tree thence produced is signified a man of the church, it follows that by the birds of the heaven, which make their nests in its branches, are signified the knowledges of truth, and the thoughts thence derived. *Ap. Ex.* 1100.

With man who is in good, that is, in love and charity, seed from the Lord is so fructified and multiplied, that it cannot be numbered for multitude; not so whilst he liveth in the body, but in the other life incredibly; for so long as man lives in the body, the seed is in corporeal ground, and there amongst things twisted and dense, which are scientifics and

pleasures, also cares and solitudes ; but when these are put off, as is the case when he passes into the other life, the seed is loosened from them, and grows, as the seed of a tree is wont, when it arises out of the ground, to grow into a shrub, also into a great tree, and next to be multiplied into a garden of trees ; for all science, intelligence and wisdom, with their delights and happinesses, thus fructify and are multiplied, and thereby increase to eternity, and this from the least seed, as the Lord teacheth concerning the grain of mustard seed, which may be sufficiently manifest from the science, intelligence, and wisdom of the angels, which was to them ineffable at the time when they were men. *A. C.* 1940.

*The grain of mustard seed* denotes the good of man before he is spiritual, which is *the least of all seeds*, because he thinks to do good from himself ; what is from himself is nothing but evil ; but whereas he is in a state of regeneration, there is something of good, but the least of all ; at length as faith is conjoining to love, it becomes greater, and a herb ; lastly when it is conjoined, it becomes a tree, and then the birds of the heavens, which are here truths or things intellectual, make their nests in its branches, which are scientifics. *A. C.* 55. See also n. 776, 2657, 9258. Also *C. R.* 290, 499.

Verse 33. *The kingdom of the heavens is like unto leaven*, &c.—By *leaven* is signified the false derived from evil, and *by meal* [or flour] is signified the truth from which good is derived. The ground of the similitude here used originates in this circumstance, that purification of truth by the false appertaining to man cannot exist without fermentation so called, that is, without the combat of the false with truth, and of truth with the false ; but after the combat hath taken place, and truth hath conquered, then the false falls down like dregs, and truth becomes purified, like wine, which after fermentation grows clear, the dregs falling down to the bottom : This fermentation or combat exists principally when the state appertaining to man is turned, viz. when he begins to act from the good which is of charity, and not, as before, from the truth which is of faith ; for the state is not yet purified, when man acts from the truth of faith, but it is then purified when he acts from the good which is of charity, for then he acts from the will, but before only from the understanding : spiritual combats or temptations are fermentations in the spiritual sense, for on such occasions falses are willing to conjoin themselves to truths, but truths refuse them, and at length cast them down as it were to the bottom, consequently defæcate :

In this sense is to be understood what the Lord teaches concerning leaven when he says, *the kingdom of the heavens is like unto leaven, &c.* A. C. 7906.

The conjunction of good and truth is provided of the Lord by purification, which is effected by two methods, first by temptations, and secondly by fermentations. *Spiritual temptations* are nothing else but combats against evils and falses which exhale from hell, and affect; by those combats man is purified from evils and falses, and good is conjoined to truth and truth to good with him. *Spiritual fermentations* are effected by many methods, both in the heavens and in the earths; but in the world it is unknown what they are, and how they are effected; for they are evils and falses together, which let into societies produce a like effect as leaven put into meal [or flour] and new wine, by which heterogeneous things are separated, and homogeneous things conjoined, and purity and clearness is effected: Those fermentations are what are meant by the Lord's words, *The kingdom of the heavens is like unto leaven, &c.* D. P. 25.

Verse 42. *Shall cast them into a chimney of fire.*—By a chimney of fire, or a furnace, are here meant the hells; the consummation of the age is the last time of the church, when the judgment is; that at that time the evil are to be separated from the good, and the former to be cast into hell, is signified by the angels gathering together all things that give offence, and those who do iniquity, and by their separating the evil from the midst of the just, and casting them into a chimney of fire; hell is called a chimney of fire, because it appears fiery from the loves of self and of the world. Ap. Ex. 540.

*Where shall be weeping and gnashing of teeth.*—See note chap. viii. 12.

Verse 43. *Then shall the just shine forth as the sun, &c.*—They are called *just* in the Word, who love the Lord, that is, from love do His precepts, and they shine as to the face with a radiance as from the sun, because the Divine Love of the Lord is communicated to them, and is received by them, by virtue whereof the Lord is in the midst of them, that is, in their interiors, which manifest themselves in the face. Ap. Ex. 401. See also A. C. 612, 2531, 4007, 9263. H. H. 348.

Verse 44. *The kingdom of the heavens is like to treasure hid in a field, &c.*—By *treasure* is signified the Divine Truth which is in the Word, and by *field* is signified the church and its doctrine, and by the *man selling whatsoever he hath, and buying the field*, is signified to alienate the things of his



own proprium, and to procure to himself the Divine Truth which is in the church of the Lord. *Ap. Ex.* 840. See also *A. C.* 5886.

Verse 45. *The kingdom of the heavens is like unto a man a merchant, seeking beautiful pearls, &c.*—By *pearls* are signified knowledges, and also truths themselves, and by the *one exceedingly precious* is signified the acknowledgment of the Lord; and by the *man selling all that he had*, is signified to alienate all things which are of self-love, and by *buying* it is signified to procure to himself that Divine Truth. *Ap. Ex.* 840. See also *A. C.* 5886. *A. R.* 726, 916. See also *A. C.* 2967, where it is shewn that a *merchant* is one who procures to himself the knowledges of truth and good, and thence intelligence and wisdom.

By *treasure hid in a field*, and by *pearls*, are signified the truths of heaven, and of the church, and by *the one precious pearl* is signified the acknowledgment of the Lord; the affection of truths on account of their being truths, is meant by the man going away for joy, and selling all that he had, and buying the field in which the treasure was stored, and by the *merchant* in like manner going away and selling all, and buying the precious pearl. *Ap. Ex.* 863.

By *the kingdom of the heavens* is meant both heaven and the church, by a *merchant* are meant they who procure to themselves goods and truths, whereby heaven and the church are attained; by *pearls* are signified the knowledges of good and truth, for these [knowledges] are the truths of the natural man; by *one precious pearl* is meant knowledge concerning the Lord, and concerning His Divine principle; by *the man's going and selling all that he hath, and buying it*, is signified that he rejected the proprium, that he might receive life from the Lord. *Ap. Ex.* 1044.

Verse 47. *The kingdom of the heavens is like unto a net that was cast into the sea, &c.*—The separation of the good and the evil is here likened to a net cast into the sea, which gathered of every kind of fish, by reason that fish signify natural men as to scientifics and knowledges, and they, in the consummation of the age or the time of the last judgment, are separated from each other, for there are natural good [men] and natural evil [men]; their separation appears in the spiritual world as a net cast into the sea gathering and drawing fish to the shore; this appearance also is from correspondence, wherefore *the kingdom of the heavens* is likened by the Lord to a net gathering fish; that the separation of the good from the evil so appears, hath also

been seen by me. *Ap. Ex.* 513. See also *A. C.* 2449, and *Last Judgment*, 70.

Verse 49. *The angels shall come forth, and shall sever the evil from the midst of the just*—By the *just* in the Word, are meant those who have lived according to Divine Order, inasmuch as Divine Order is justice. The justice itself, which by acts of redemption the Lord became, cannot be ascribed, inscribed, adapted, and conjoined to man, otherwise than as light to the eye, sound to the ear, will to the muscles of the agent, thought to the lips of the speaker, air to the respiring lungs, heat to the blood, and so forth, which flow-in, and adjoin themselves, rather than conjoin themselves, as every one perceives from himself. But justice is acquired so far as man exercises justice, and he exercises justice so far as he acts with his neighbour from the love of what is just and true. *C. R.* 96.

Verses 57, 58. *A prophet is not without honour save in his own country, &c. And He did not many mighty works there*.—The reason why the Lord could not do miracles in His own country was, because they saw Him there from infancy as another man, wherefore they could not add to that idea the idea of Divinity, and when this latter idea is not presented, the Lord indeed is present, but not with Divine Omnipotence in man, for faith makes the Lord present in man according to the quality of perception concerning Him; every thing else man doth not acknowledge, and thereby he rejects; for to the intent that the Lord may operate any thing by faith appertaining to man, the presence of the Lord's Divine [principle] must be in man, and not out of him. *Ap. Ex.* 815.

## CHAPTER XIII.

### TRANSLATOR'S NOTES AND OBSERVATIONS.

THE serious and intelligent reader will be at once edified and delighted at observing, that the several parables, contained in this chapter, stand in a connected order, as to their internal sense, and thus follow each other in a regular series expressive of the whole process of regeneration, commencing

with the first reception of heavenly truth from the Word, and advancing through all gradations of its growth to the full maturity of heavenly love and life. Accordingly the *first* parable of the *sower* describes the first insemination of truth, which is the first step towards the regenerate life: The *second* parable of the *tares of the field* describes the manifestation of evils and falses in consequence of such insemination, which is a second step, and an effect of the first: The *third* parable of the *grain of mustard seed* describes the small increment of heavenly life, whilst man supposes that he doeth good from himself alone, and not from the Lord, which is a third state in the regeneration: The *fourth* parable of the *leaven*, &c. describes the temptations consequent on the reception of heavenly truth and good, which is a fourth state: The *fifth* parable of *treasure hid in the field* describes the further effect of the reception of heavenly truth and good, in leading man to renounce his proprium or his own proper life, that he may appropriate the life of heaven, which is signified by *selling all that he hath and buying the field*, and which is a fifth state: The *sixth* parable of the *merchant-man seeking beautiful pearls* describes the effect of heavenly truth in leading man to the acknowledgment of the Lord as the alone source of all good and truth, and the consequent renunciation of self-love and its guidance, which is a sixth state: The *seventh* parable of a *net cast into the sea* describes the last effect of the reception of heavenly truth and good, in accomplishing a full and final separation between goods and evils, and between truths and falses, so that goods and truths are brought into conjunction with heaven, whilst evils and falses are cast down into hell, and this is the seventh and last state of the regenerate life.

Verse 14. *Seeing ye shall see, and shall not perceive.*—*Seeing* is here expressed by the term βλέπω and *perceiving* by εἶδω, whence we may conclude that εἶδω expresses a more interior sight than βλέπω.

Verse 15. *The heart of this people is become gross, &c.*—In this verse the Lord again speaks according to a connection of ideas in the internal sense, although they appear unconnected in the literal sense, for *the heart becometh gross* denotes that the governing love was corrupt and terrestrial; *the ears hearing heavily* denotes the consequent want of all sense of heavenly good; and *the eyes blinking* denotes the further want of all discernment of heavenly truth.



Verse 17. *Have desired to see what ye see, and have not seen.*—It is remarkable that the first *see* in this passage is expressed in the original by εἶδω and the second by βλέπω.

Verse 23. *He that heareth the Word, and understandeth, who also beareth fruit and doeth.*—Another instance here again occurs of the connection of ideas spoken of at verse 15, for to *hear the Word* is to be affected with its good; to *understand it* is to discern its truth in consequence of being so affected, and to *bring forth fruit and do* is to regulate the works of the external man according to such affection and discernment.

Verse 26. *When the blade sprang up, and bear fruit.*—The Lord here again speaks with reference to the heavenly marriage, for the *blade springing up* denotes the growth of heavenly truth in the understanding, and the *bearing fruit* denotes the consequent growth of heavenly good in the will,

Verse 28. *He said to them.*—It is remarkable that what is here rendered *He said* is expressed in the original neither by λέγω nor εἶπω, but by εἶφη from the root φημι, and so again, verse 29; but at verse 30, *I will say* is expressed by another term, viz. ἐρῶ, so that in the original Greek there are four distinct terms to denote the communication of affection and thought, answering to the several degrees of life, from which such communication is made, whether Divine, celestial, spiritual, or natural. It may be proper hence to observe that φημι and εἶρω appear to express more interior speech than λέγω or εἶπω.

Verse 30. *Gather together first the tares, but bring together the wheat, &c.*—In the common version of the New Testament the two Greek expressions here rendered *gather together and bring together*, are both of them expressed alike by the term *gather*, but in the original there is a manifest distinction, the first being expressed by the Greek συλλέγω and the second by συναγω, and though we cannot see what is the precise ground of this distinction, yet we are forced to conclude that it has a ground, and this in the Divine Wisdom itself.

Verse 41. *All things that give offence and them that do iniquity.*—Another instance here occurs of reference to marriage, in this case, to the infernal marriage, for *things that give offence* have reference to falses, and *they that do iniquity* have reference to evils.

Verse 42. *Shall cast them into the chimney of the fire.*—What is here rendered *chimney* is called *furnace* in the

common version of the New Testament, but the original Greek is *καμινος* which by our enlightened expositor is rendered *caminus*, or chimney, *Ap. Rev.* 422; thus it amounts to the same thing as if it had been called the *smoke of the fire*, for a chimney expresses the same idea as smoke. But smoke, (we are informed in the same number 422, of the *Ap. Rev.*) signifies falses, and fire in a bad sense, as it is here used, signifies the concupiscencies of self-love. To be *cast then into the chimney of the fire* denotes to be left to the dominion of falses grounded in concupiscencies.

Verse 42. *There shall be weeping and gnashing of teeth.*  
—See note above at chap. viii. 12.

Verse 43. *In the kingdom of their Father.*—The serious and intelligent reader will here again note another instance of the Lord's continual reference to the heavenly marriage, for the expression *kingdom* has relation to heavenly *truth*, as *father* hath relation to heavenly *good*, thus both together to their conjunction.

Verse 46. *Went, and sold all that he had, and bought it.*  
—Another instance here occurs of the connection of ideas in the internal sense, so frequently adverted to above, where they appear scattered in the sense of the letter, for *went* denotes a life according to truth; *sold all that he had* denotes the consequent alienation of evil and the false; *and bought it* (the field) denotes the appropriation of good and truth. See the same connection at verse 44.

Verse 47. *Is like unto a net, &c.*—See note above at chap. iv. verse 12.

*Bringing together.*—See note above at verse 30.

Verse 48. *When it was full, they drew to shore and sitting down, gathered the good into vessels and cast the bad out.*—The Lord here again speaks according to a connection of ideas in the internal sense, for the *net being full* denotes an abundance of scientifics of truths in the understanding; *they drew to shore* denotes the application of those scientifics to good of life; *sitting down* denotes a state of good thereby acquired in the will or love; *gathering the good into vessels* denotes the conjunction of that good with truths; and *casting the bad out* denotes the rejection of evils.

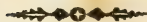
Verse 57. *In his own country and in his own house.*—*In his own country* hath relation to truth, and *in his own house* to good, therefore both expressions together have reference to the heavenly marriage.

Verse 58. *He did not many mighty works there, &c.*—

The term in the original here rendered *mighty works* is the same with what occurs at verse 54, where it is rendered *powers*. The case is, that the proper idea which it seems intended to suggest is that of power; and *to do a power* is the same thing as to bring it into exercise or work; thus it may properly enough be here rendered *mighty works*, or works of power.



## MATTHEW.



## CHAPTER XIV.

## CHAPTER XIV.

## THE INTERNAL SENSE.

1. **A**T that time Herod the Tetrarch heard of the fame of Jesus;

2. And said unto his servants, this is John the Baptist; he is risen from the dead, and therefore mighty powers are operative in him:

3. For Herod laying hold of John, bound him, and put him in prison, on account of Herodias his brother Philip's wife.

4. For John said to him, it is not lawful for thee to have her.

5. And being willing to put him to death, he feared the multitude, because they accounted him as a prophet.

6. But when Herod's birthday was kept, the daughter of Herodias danced in the midst, and pleased Herod.

7. Whereupon he promised with an oath to give her whatsoever she should ask.

8. But she, being instructed by her mother, said, give me here in a charger the head of John the Baptist.

9. And the king was sorry, nevertheless for the oath's sake, and them which sat with

They who are in evils and falses are instructed concerning the LORD, verse 1.

And from the things of science confess Him to be the Word, and to be endowed with life and omnipotence, verse 2.

When yet they had before done violence to the Word, because it reproved their evil concupiscencies, verses 3, 4.

And would have entirely rejected it, but were withheld by external considerations, verse 5.

Until the affection of the false of evil, in conjunction with natural delights, binds them to submit to its guidance, verses 6, 7.

And in compliance with its suggestions, to deny the internal sense of the Word, and thereby the LORD, verses 8, 9, 10, 11.

him at meat, he commanded it to be given.

10. And sending he beheaded John in the prison.

11. And his head was brought in a charger, and given to the damsel, and she brought it to her mother.

12. And his disciples coming, took the body, and buried it, and came and told Jesus.

13. And Jesus hearing, departed thence in a ship to a desert place privately: and the multitudes hearing, followed Him on foot out of the cities.

14. And Jesus going forth saw much multitude, and was moved with compassion towards them, and healed their sick.

15. But when it was evening, His disciples came to Him saying, the place is desert, and the hour is now past; send away the multitudes, that going into the villages, they may buy themselves victuals.

16. But Jesus said to them, they need not depart, give ye them to eat.

17. But they say to Him, we have here but five loaves and two fishes.

Whereas they who are in good and truth, receiving the letter of the Word into their lives, receive at the same time its regenerating life and spirit, and thereby have approach to, and communication with the LORD, verse 12.

Who, by reason of opposing evils and falses, appears to withdraw himself, but is the more closely adhered to by those who are in the obedience of truth and doctrine, verse 13.

To whom He communicates spiritual perception from Himself, grounded in His Divine Mercy, and thus delivers them from falsifications of truth and adulterations of good, verse 14.

And in states of spiritual obscurity and desolation, provides for their support, by the communication of truth and good from Himself, verses 15, 16.

Although it appears at first small and insufficient for that purpose, verse 17.

18. But he said, bring them hither to me.

19. And commanding the multitudes to lie down on the grass, and taking the five loaves and the two fishes, looking up to heaven, he blessed, and breaking, gave the loaves to the disciples, and the disciples to the multitudes.

20. And they did all eat, and were satisfied; and they took up the overplus of the fragments twelve baskets full.

21. But they that had eaten were about five thousand men, besides women and children.

22. And immediately Jesus constrained his disciples to get into a ship, and to go before him unto the other side, whilst He sent the multitudes away.

23. And when He had sent the multitudes away, He went up into a mountain privately to pray, and during the evening He was there alone.

24. But the ship was now in the midst of the sea, tossed by the waves, for the wind was contrary.

25. But in the fourth watch of the night, Jesus went unto them, walking on the sea.

26. And the disciples seeing Him walking on the sea, were troubled, saying, it is a phantom: and they cried out for fear.

27. But immediately Jesus

Nevertheless, through faith in the Divine Truth operating to the right arrangement of inferior truths and goods, and through benediction at the same time from the Divine Good, communication is opened, verses 18, 19.

And heavenly good and truth are appropriated in all fulness, verse 20.

To those in the church, who are in truths derived from good, verse 21.

Who are directed to acquire the knowledges of truth and good, for the better restoration of order from the LORD's Divine Human [principle] in inferior principles, verse 22.

For when this is effected, a fuller communication and conjunction with the Divine Good hath place, verse 23.

So that the presence and influx of the LORD are imparted to those who are in the ultimates of the church, and thereby in an unpacific state, verses 24, 25.

Although they cannot believe it to be so, verse 26.

Until they are instructed



spake to them, saying, have confidence, I am, be not afraid.

28. But Peter answering him, said, Lord, if thou art, command me to come to Thee on the waters.

29. But He said, come: and Peter coming down from the ship, walked on the waters, to come to Jesus.

30. But seeing the wind strong, he was afraid, and beginning to sink, he cried out, saying, Lord, save me.

31. And immediately Jesus stretching out the hand, caught hold of him, and saith to him, O thou of little faith, wherefore didst thou doubt?

32. And when they were come up into the ship the wind ceased.

33. But they that were in the ship, coming worshipped Him, saying, truly Thou art the Son of GOD.

34. And being passed over, they came into the land of Gennesareth.

35. And the men of that place having knowledge of Him, sent out into all that country round about, and brought unto Him all that were diseased;

36. And besought Him, that they might only touch the hem of his garment, and as many as touched were made whole.

and comforted by the LORD, verse 27.

Yet even their faith is obscure and wavering, and not able to resist temptations, verses 28, 29, 30, 31.

Nevertheless, tranquillity of mind is effected by the LORD's presence with the good of love, verse 32.

And devout acknowledgment of the LORD's Divine Human [principle] is thereby excited, verse 33.

So that evils and falses are more wrought upon, verses 34, 35.

And purification is effected by communication with the Divine [being or principle] in extremes or ultimates, verse 36.

## CHAPTER XIV.

## EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

## EMANUEL SWEDENBORG.



VERSES 15 to 21. *On the miracle of the five loaves and two fishes.*—This miracle was wrought, because the Lord had before taught his disciples, and because they received His doctrine and appropriated it to themselves; this was what they eat spiritually, hence natural eating followed, viz. flowed in from heaven with them, as manna with the sons of Israel, whilst they were ignorant; for when the Lord wills, spiritual food, which is also real food, but only for spirits and angels, is turned into natural, in like manner as into manna every morning. *Ap. Ex. 617.*

Singular the things in this miracle, with the numbers themselves also mentioned in it, are significative; *five thousand men besides women and children* signify all who are of the church in truths derived from good; *men* (viri) those who are in truths, *women and children* those who are in goods; *loaves of bread* the goods, and *fishes* the truths of the natural man; *feeding* signifies spiritual nourishment from the Lord; *twelve baskets of fragments* signify thence the knowledges of truth and good in all abundance and fullness. *Ap. Ex. 430.*

Verse 19. *He blessed, viz. the loaves and the fishes.*—Signified the communication of His Divine [being or principle], and thereby conjunction with His disciples and the people by the goods and truths which were signified by the loaves, and also by the fishes. *Ap. Ex. 340.*

*The twelve baskets of fragments* which were taken up, signify what is full, thus full instruction and full benediction. *Ap. Ex. 548.*

Verses 24 to 33. *On the miracle of Jesus walking on the sea.*—Singular the things related in this miracle signify Divine spiritual things, which yet do not appear in the letter, as the sea, the Lord's walking upon it; the fourth watch in which

He came to His disciples, also the ship, that Jesus entered into it, and that He thence restrained the wind and the waves of the sea, besides the rest of the things mentioned; but the spiritual things which are signified, there is no need here to explain singly; only that the sea signifies the ultimate of heaven and of the church, inasmuch as in the ultimate borders of the heavens there are seas: *the Lord walking upon the sea*, signified the presence and the influx of the Lord into those [seas], and hence life from the Divine [being or principle] to those who are in the ultimates of heaven: their life from the Divine [being or principle] was represented by the Lord's walking on the sea; and their obscure and wavering faith was represented by Peter's walking upon the sea and beginning to sink, but being caught hold of by the Lord he was saved; to walk also in the Word signifies to live; this being done *in the fourth watch* signified the first state of the church, when it is twilight and the morning is at hand, for then good begins to act by truth, and then is the Lord's coming: The sea in the mean time being put in commotion by the wind, and the Lord restraining it, signifies the natural state of life which precedes, which state is unpacific and as it were tempestuous; but when the state is nearest to the morning, which is the first state of the church with man, because the Lord is then present with the good of love, tranquillity of mind is effected. *Ap. Ex.* 514. See also note at chap. viii. 23 to 26.

Verse 36. *As many as touched were made perfectly whole.*  
—See note chap. ix. 20, 21.

## CHAPTER XIV.

### TRANSLATOR'S NOTES AND OBSERVATIONS.

VERSE 20. *The overplus of the fragments.*—What is here rendered *the overplus of the fragments*, is called in the common version of the New Testament, *the fragments that remained*, but it is expressed in the original Greek by περισσεῖον τῶν κλασμάτων, which literally means *the overplus of the fragments*. The expression is remarkable, and, like other expressions in the Sacred Scriptures, has reference to the internal meaning of the subject treated of, which in this case is



the appropriation of spiritual good and truth from the Lord. In all such appropriation it would appear that there is what is here called περισσεύον or *an overplus*, that is to say, *more* than man can appropriate, since the powers of appropriation on the part of man are limited, and no one has a capacity to receive *all* the spiritual food which is presented to his acceptance. The law respecting this overplus is, that it should be *gathered up*, agreeable to the Lord's express command, John vi. 12, in other words, it ought to be acknowledged that there is such *an overplus*, and the overplus itself ought to be acknowledged to be the Lord's.

Verse 24. *Tossed by the waves.*—The original word here rendered *tossed* is βασανίζομενον from βασανίζω, which properly signifies *to explore*, or *to examine by torture*, and hence is applied to denote the state of spiritual temptation here figuratively described, for all spiritual temptation is attended with *exploration*, this being its end to make evils manifest, and by manifesting to remove them.

Verse 27. *I am, be not afraid.*—What is here rendered *I am*, in the common version of the New Testament is rendered *it is I*, but the original Greek is ἐγώ εἰμι which is literally *I am*, and thus marks the Divinity of the Redeemer, being the same thing as if He had called Himself Jehovah.

## MATTHEW.

## CHAPTER XV.

## CHAPTER XV.

## THE INTERNAL SENSE.

1. **T**HEN came to Jesus the scribes and pharisees which were of Jerusalem, saying,

2. Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3. But He answering said to them, why do ye also transgress the commandment of God by your tradition?

4. For God commanded, saying, honour thy father and mother, and he that speaketh evil of father or mother, let him be put to death.

5. But ye say, whosoever shall say to the father or mother, whatsoever gift is of me, thou shalt be profited [by it].

6. And he honoureth not his father or his mother; and ye have made the commandment of God of none effect by your tradition.

7. [Ye] hypocrites, well did Esaias prophesy of you, saying,

8. This people draweth nigh to Me with their mouth, and honoureth Me with their lips, but their heart is far from Me.

THAT the perverse church is scrupulous about the doctrines of men and external purifications, verses 1, 2.

But at the same time careless about fulfilling the requirements of God, verse 3.

For whereas the Divine Love and Wisdom ought to be exalted above all other things, they of the perverse church exalt themselves and their own talents above those Divine principles, and would receive honour from God, rather than pay honour to God, which is contrary to the requirement of God, verses 4, 5, 6.

Hence their worship becomes merely external and hypocritical, as had been predicted, verses 7, 8.

9. But in vain do they worship Me, teaching doctrines the commandments of men.

10. And calling the multitude, He said unto them, hear and understand.

11. Not that which entereth into the mouth defileth the man, but that which cometh out of the mouth this defileth the man.

12. Then His disciples coming, said to Him, knowest Thou that the pharisees hearing the saying were offended?

13. But He answering said, every plantation, which My heavenly Father hath not planted, shall be rooted out.

14. Let them alone; they are blind leaders of the blind; but if the blind lead the blind both shall fall into a pit.

15. But Peter answering said to Him, declare to us this parable.

16. But Jesus said, are ye also yet without understanding?

17. Do not ye yet understand, that every thing that entereth-in into the mouth, passeth off into the belly, and is cast out into the drought?

18. But those things which proceed out from the mouth, come forth from the heart and they defile the man:

19. For out of the heart come forth evil reasonings,

And is attended with no blessing, because grounded in human respect, more than in regard to the Divine Law, verse 9,

When yet no man is such as his thought and doctrine is, but every man is such as his intention or love is, verses 10, 11.

That this truth is opposed by those who are in external worship separate from internal, when yet the Word teacheth, that every human good and truth must perish unless grounded in the Divine Good, verses 12, 13.

And that they who teach otherwise, are in infernal falses, and mislead, verse 14.

That faith grounded in charity is desirous to be instructed in the internal sense of the Word, verse 15.

And is taught that nothing either of good or evil, is appropriated, whilst it is only in the thought of the understanding, until it gains a place in the will or love, and thence comes into the thought and act, verses 16, 17, 18.

For that from the will or love comes all opposition to



murders, adulteries, fornications, thefts, false witnessings, blasphemies.

20. These are the things that defile the man, but to eat with unwashen hands defileth not the man.

21. And Jesus going forth thence, departed into the coasts of Tyre and Sidon.

22. And behold a woman of Canaan coming out of those borders, cried out, saying to Him, have mercy on me, Lord, Son of David; my daughter is ill vexed by a dæmon.

23. But He answered her not a word; and His disciples coming to Him, besought Him, saying send her away, for she crieth after us.

24. But He answering said, I am not sent but to the lost sheep of the house of Israel.

25. But she coming worshipped Him, saying, Lord, help me.

26. But he answering said, it is not meet to take the children's bread, and to cast [it] to young dogs.

27. But she said, yea Lord, yet the young dogs eat of the crumbs which fall from the table of their lords.

28. Then Jesus answering said to her, O woman, great [is] thy faith, be it unto thee as thou wilt; and her daugh-

heavenly truth and good, and hence the destruction of charity, the perversion of good and of truth, the persuasion that life is self-derived, the confounding of good with evil and of truth with the false, and a denial of divine influence, which are the only sources of defilement on the part of man, verses 19, 20.

That they, who are in the affection of the knowledges of heavenly truth both internal and external, apply to the Lord's Divine Human [principle] and supplicate deliverance from infernal falses, verses 21, 22.

But their supplication seems at first to be disregarded, and themselves, to be rejected, because they were not of the church, verses 23, 24.

Nevertheless they persist in their application for Divine aid, urging that although they are not of the church, and are in concupiscencies of evil, yet through Divine Mercy they may become receptive of some small measure of heavenly good, verses 25, 26, 27.

Therefore finally their supplication is granted, and they are liberated from infernal falses, because they are found

ter was healed from that very hour.

29. And Jesus passing thence, came to the sea of Galilee, and ascending into the mountain, He sat down there.

30. And many multitudes came to Him, having with them the lame, the blind, the dumb, the maimed, and many others, and cast them down at the feet of Jesus, and He cured them.

31. Inasmuch that the multitudes wondered, seeing the dumb speaking, the maimed sound, the lame walking, and the blind seeing; and they glorified the God of Israel.

32. But Jesus calling His disciples, said, I have compassion on the multitude, because they continue with me now three days, and have not any thing to eat; and I am not willing to send them away fasting, lest they faint in the way.

33. And His disciples say to Him, whence should we have so many loaves in the wilderness, as to satisfy such a multitude?

34. And Jesus saith to them, how many loaves have ye? but they say, seven, and a few small fishes.

35. And He commanded the multitudes to lie down on the earth.

36. And taking the seven

to be in faith grounded in the good of charity, verse 28.

That through the union of the Divine Good and Divine Truth in the Lord's Human [principle], the spiritual infirmities of mankind are further wrought upon, inasmuch that what was perverted is restored to order; the ignorant are instructed and enlightened; they who could not confess the Lord, are enabled to confess Him; and they who were without good, receive good, and thus the Divine Human [principle] of the Lord is acknowledged to be the alone source of all spiritual life and salvation, verse 29 to 32.

And communication of good and truth, and conjunction thereby was affected between the Lord and His church, verses 32 to 39.

And this of the Divine Mercy, verse 32.

Although it seemed impossible to those who were before without good and truth, verse 33.

Nevertheless it is necessary that they should first enquire concerning those heavenly principles and their origin, verse 34.

And should enter into a state of internal rest by separation from concupiscencies, verse 35.

And also should receive

loaves and the fishes, giving thanks, He brake, and gave to his disciples, and the disciples to the multitude.

37. And they did all eat, and were satisfied, and they took up the overplus of the fragments, seven baskets full.

38. But they that had eaten were four thousand men, besides women and children.

39. And sending away the multitudes He went into the ship, and came into the coasts of Magdala.

with thanksgiving through the medium of the Word, verse 36.

In which case there was full reception and appropriation of heavenly good, by all who were in truth, in the affection of truth, and in innocence, verses 37, 38.

And communication was opened with those who were in external good and truth, verse 39.

## CHAPTER XV.

### EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

### EMANUEL SWEDENBORG.



VERSES 2, 11, 17, 18, 19, 20. That the washing of the spirit of man was meant by the washing of his body, and that the internals of the church were represented by the externals, such as were in use in the Israelitish church, is manifest from the words of the Lord in the above verses. *C. R.* 671.

The Lord also teaches in the above verses, that no one becomes clean and pure as to the internals by the rite [or ceremony] of washing, but only represented thereby what is pure or spiritually clean. *A. C.* 3147.

Verse 3. *Why do ye transgress the commandment of God by your tradition.*—This transgression is thus pointed at by the prophet Isaiah where it is written, “Ye have seen the



breaches of the city of David, that they are very many, and ye have gathered together the waters of the lower fish-pool," xxii. 9; where the breaches of the city of David denote falses of doctrine, and the waters of the lower fish-pool denote the *traditions* by which the Jews made breaches into the truths which are in the Word. *A. C.* 4926.

Verses 11, 17, 18, 19, 20. *Not that which entereth into the mouth defileth the man, &c.*—By those things which enter into the mouth, in the sense of the letter, are meant foods of every kind, which after use in the body pass off through the belly into the drought; but in the spiritual sense, by those things which enter into the mouth are signified all things which from the memory and also from the world enter into the thought; these things also correspond to foods, and those which enter into the thought, and not at the same time into the will, do not render man unclean, for the memory and hence the thought are to man only as an entrance to him, inasmuch as the will is the man himself; those things which only enter into the thought and no further, are rejected as it were through the belly into the drought; the belly from correspondence signifies the world of spirits, whence the thoughts appertaining to man flow-in, and the drought signifies hell; it is to be noted, that man cannot be purified from evils and the falses thence derived, unless the unclean things which are in him emerge even into the thought, and are there seen, acknowledged, discerned and rejected; from these considerations it is evident, that by that which enters into the mouth in the spiritual sense, it signified what enters into the thought from the memory and from the world; but by that which goes forth out of the mouth, in the spiritual sense, is signified thought derived from the will or from the love, for by the heart from which it goes forth into the mouth and out of the mouth, is signified the will and love of man, and inasmuch as the love and the will constitute the whole man, for man is such as his love is, hence those things which go forth into the mouth and out of the mouth render man unclean, for that these are evils of every kind, is manifest from the things there enumerated. Thus is the Word of the Lord understood in the heavens. *Ap Ex.* 580.

The words of the above parable are thus to be understood; All things, whether they be false or evil, which flow-in from what is seen or what is heard into the thought of the understanding, and not into the affection of man's will, do not affect and infect the man, inasmuch as the thought of man's understanding, so far as it does not proceed from the affection

of his will, is not in the man but out of him, wherefore it is not appropriated to him; the case is the same in regard to truth and good: these things the Lord teacheth by correspondencies saying, that that which entereth by the mouth into the belly doth not render man unclean, inasmuch as it doth not enter into the heart, for that which entereth into the belly is cast out into the drought, by which is meant that that which from without or extrinsically, whether it be from the objects of sight, or from the objects of speech, or from the objects of memory, enters into the thought of man's understanding, doth not render him unclean, but, so far as it is not of his affection or will, is separated and ejected, as what is taken into the belly, is ejected into the drought; these spiritual things the Lord expounded by natural things, since the foods which are taken by the mouth, and are let down into the belly, signify such things as man spiritually swallows, and by which he nourishes the soul; hence it is that the belly corresponds to the thought of the understanding, and also signifies it; that the heart signifies the affection of the will of man, hath been shewn above; also that that alone is appropriated to man, which becomes the property of his affection or will: that spiritual things are meant, and not natural, is evident, for the Lord saith, that out of the heart go forth evil thoughts, murders, adulteries, fornications, thefts, false witnessings, blasphemies. Inasmuch as the falses and evils, which enter from without into the thoughts, enter from the hells, and if they are not received with affection of the will by man, are rejected into the hells, therefore it is said, that they are cast out into the drought, for by the drought is signified hell, by reason that in the hells all things are unclean, and they who are there have been cast out from heaven, which in form is as a man, and is hence called the grand man, and also corresponds to all things of man, whereas the hells thence correspond to ejections from the belly of the grand man or heaven; it is from this ground that hell is meant by the drought in the spiritual sense. The reason why the belly is said to purge all meats is, because by the belly is signified the thought of the understanding, as was said above, and by meats are signified all spiritual nourishments, and the thought of the understanding is what separates unclean things from clean, and thereby purges. *Ap. Ex.* 622. See also *A. C.* 8910, where it is further observed on the subject, that man cannot desist from thinking evil, but from doing it, and as soon as he receives evil from the thought into the will, in this case it doth not go forth but enters into him, and this is

said to enter into the heart; the things which thence go forth render him unclean, because what a man wills, this goes forth into speech and into act, so far as external restraints do not forbid, which restraints are the fear of the law, of the loss of reputation, of honour, of gain and of life. See also *D. P.* 80.

Verse 14. *If the blind lead the blind, both shall fall into a pit.*—The Lord said these words to the scribes and pharisees, who, although they had the Word, which contains all Divine Truths, still they understood nothing of truth; and because they taught falses and the falses were also believed by the people, they are called blind leaders of the blind; in the Word they are called *blind*, who do not understand truth; and whereas a *pit* signifies what is false, it is said that both fall into it. *Ap. Ex.* 537.

By a *pit* is signified the false principle, the reason of which signification is, because they who have been in principles of the false, after death are kept some time under the lower earth, until falses are removed away from them, and as it were rejected to the sides; the places there are called pits, and they who come thither are they who are to be in vastation; hence it is that by pits in the abstract sense are signified falses. *A. C.* 4728. See also n. 9086.

The *blind* are they who do not enter in by the door into the sheepfold, but some other way; for Jesus saith, “*I am the door, by Me if any one enter in, he shall be saved, and shall go in and go out, and shall find pasture,*” John x. 9; to find pasture is to be taught, to be illustrated and nourished in Divine Truths. *A. R.* 914.

Verse 21. *Jesus departed thence into the coasts of Tyre and Sidon.*—Tyre and Sidon were the ultimate borders of Philistea, and were near the sea, and therefore by *Tyre* are signified interior knowledges, and by *Sidon* exterior knowledges, and this of things spiritual. *A. C.* 1201.

Forasmuch as by sea is signified Divine Truth with those who are in the borders [or boundaries] of heaven, therefore by *Tyre* and *Sidon*, inasmuch as they were beside the sea, is signified the church as to the knowledges of things good and true. *Ap. Rev.* 238.

Verse 26. *It is not meet to take the children's bread, and to cast it to young dogs.*—By *children* [or sons] are meant those who are within the church, and by *dogs* those who are without; in like manner by the dogs who licked the sores of Lazarus. Dogs also denote those who are in the lowest place within the church, who bark much concerning those things which are



of the church, and understand little; and in the opposite sense they denote those, who treat the things of faith with contumely and abuse. *A. C.* 7784. See also 9231.

Verses 32 to 39. See note in the foregoing chapter at verse 15 to 19.

## CHAPTER XV.

### TRANSLATOR'S NOTES AND OBSERVATIONS.

VERSE 14. *Let them alone.*—It is expressed in the original ἀφετε αὐτούς which literally means, *dismiss them*, therefore the idea probably intended to be suggested by the Lord to His disciples was, that they should *keep themselves apart from them*, which, according to the spiritual idea, implies a separation from them in thought and affection.

Verse 17. *Is cast out into the drought.*—In the gospel according to Mark, vii. 19, it is added, *purging all meats*; by which it would appear that all evil influences, which enter into the thought, but are not cherished in the will, have the effect of *physic*, by *purging*, and thus purifying; and the reason may be this, because they increase the power of rejection, or ejection, in the mind, as physick does in the body, and thus tend to work off and separate other evils besides themselves.

Verse 19. *For out of the heart come forth evil reasonings, &c. &c.*—Seven general classes of evils are here mentioned by the Lord, all of which merit the most profound consideration, especially on account of their connection with each other in their internal sense and signification, for *evil reasonings*, which is the first class, denote a perverted state of the will and understanding through self-love and the love of the world; hence come secondly, *murders*, or the destruction of charity; thirdly, *adulteries*, or the perversion of good; fourthly, *fornications*, or the perversion of truth; fifthly, *thefts*, or the claiming to self what belongs to the Lord; sixthly, *false-witnessings*, or the calling good evil, and evil good; seventhly, *blasphemies*, or the total rejection of what is Divine. It is remarkable that in the gospel according to Mark, vii. 21, 22, these classes are extended to thirteen.

Verses 22 to 29. *And behold a woman of Canaan, &c.*—

It is remarkable that the Lord *seems* to pay no attention to the first supplication of this woman, for it is written, *He answered her not a word*; and when His disciples remonstrate with Him on the occasion, He replies in apparently forbidding language, *I am not sent but to the lost sheep of the house of Israel*. Nor does her second supplication *appear* to produce any better effect, for the Lord says in answer to it, *it is not meet to take the children's bread and cast it unto dogs*. Such are the *appearances* presented on this occasion, when yet it is manifest that the Lord's whole conduct throughout was not such as it *appeared* to be, but that in reality, He intended from the first to afford relief to the poor suppliant, and therefore *assumed a semblance* of inattention and austerity, merely with a view to try and thereby to increase the woman's faith. And such too is His conduct at this day towards His suppliant children: He doth not yield to their *first* solicitations, to the intent that He may bring their faith and love into fuller exercise, and by thus increasing those heavenly principles, put them into a better state to receive and to profit by his mercies.

Verse 37. *The overplus of the fragments*.—See note at verse 20, of the forgoing chapter.

## MATTHEW.

## CHAPTER XVI.

## CHAPTER XVI.

## THE INTERNAL SENSE.

1. **A**ND the pharisees and sadducees coming, tempting, asked Him to shew them a sign from the heaven.

2. But He answering said to them, when it is evening, ye say, [there will be] serenity, for the heaven is red;

3. And in the morning, to-day [will be] a storm, for the heaven is red, being sad. O ye hypocrites, ye know how to discern the face of the heaven, but the signs of the time ye cannot [discern]:

4. A wicked and adulterous generation requireth a sign, and there shall no sign be given it, but the sign of the prophet Jonah; and leaving them, He departed.

5. And when his disciples were come to the other side, they had forgotten to take bread.

6. But Jesus said to them, see ye and beware of the leaven of the pharisees and the sadducees.

7. But they reasoned in themselves, saying, [it is] be-

That they of the perverse church are desirous to be convinced in their understandings respecting truth, but without any regard to good in their wills, verse 1.

Therefore they do not know the LORD at His coming, and live at ease in their evils; or if they do know Him, they seek to destroy Him, verses 2, 3.

And by requiring to be persuaded intellectually, without regard to their lives, they prove that they have perverted the Word, and are incapable of being persuaded, because all persuasion is from the Word, verse 4.

This therefore ought to be attended to by those who are of the church, in whom the life of heavenly love and charity is not yet fully formed, verses 5, 6.

And who on that account are apt to be misled by vain



cause we have not taken bread. reasonings, verses 7, 8.

8. But Jesus knowing, said to them, what reason ye in yourselves, O ye of little faith, because ye have not taken bread?

9. Do ye not yet consider, neither remember the five loaves of the five thousand, and how many baskets (κοφίνες) ye took?

10. Neither the seven loaves of the four thousand, and how many baskets (σφυρίδας) ye took?

11. How do ye not consider, that I said not to you concerning bread, that ye should beware of the leaven of the pharisees and sadducees.

12. Then they understood, that He did not say they should beware of the leaven of bread, but of the doctrine of the pharisees and sadducees.

13. But Jesus coming into the coasts of Cæsarea of Philip, asked His disciples, saying, whom do men say that I the Son of the Man am?

14. But they said, some [say that thou art] John the baptist; and some Elias; and others Jeremias or one of the prophets.

15. He saith to them, but whom do ye say that I am?

16. And Simon Peter answering said, Thou art the Christ, the Son of the living God.

And to forget the repeated communications of the Divine Mercy and Love, verses 9, 10.

And not to consider that the LORD speaks by correspondencies, and that therefore His Word ought not to be interpreted according to the letter only, but according to its internal spiritual sense and meaning, verses 11, 12.

That they who are of the church ought to enquire concerning the Lord's Human [principle], so as not to confound it with that of other men, verses 13, 14.

Because the faith of the church teacheth, that the LORD's Human [principle] is the eternal Word, consequently Divine, verses 15, 16.

17. And Jesus answering said to him, blessed art thou, Simon Barjona, because flesh and blood hath not revealed [it] to thee, but My Father which is in the heavens.

18. And I say also unto thee, that thou art Peter, and on this rock will I build my church, and the gates of hell shall not prevail against it.

19. And I will give unto thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind on the earth, shall be bound in the heavens; and whatsoever thou shalt loose on the earth shall be loosed in the heavens.

20. Then charged He His disciples, that they should say to no one, that He is Jesus the Christ.

21. From that time forth began Jesus to shew to His disciples, that He must go to Jerusalem, and suffer many things from the elders and chief priests, and scribes, and be killed, and be raised again the third day.

22. And Peter taking Him, began to rebuke Him, saying pity thyself Lord; this shall not be unto thee.

23. But He turning said to Peter, get thee behind Me, Satan; thou art a scandal to Me; because thou savourest not the things that be of God, but those that be of men.

24. Then Jesus said to His disciples, if any one is willing to come after Me, let him

Which faith is blessed, because not of man, but of the Divine Good, verse 17.

And it is therefore the foundation of the church in man; and its security against the influx of evils and fables from hell, and the opener of heaven, and the conjoining medium between the external and internal man, verses 18, 19.

Nevertheless it can only be received by those who are principled in good and truth, verse 20.

These therefore are instructed concerning the Lord's temptations, and the glorification thereby of His Human [principle], verse 21.

But they who are in faith alone, oppose this doctrine, and thus immerse themselves in infernal fables, by setting their own understandings above the Divine Truth, verses 22, 23.

Whereas they ought rather to reject the suggestions of the proprium, and endure

deny himself, and take up his cross, and follow Me.

25. For whosoever is willing to save his soul, shall lose it, but whosoever shall lose his soul for My sake, shall find it.

26. For what is a man profited if he shall gain the whole world, but do hurt to his soul? or what shall a man give a sufficient price of redemption of his soul?

27. For the Son of Man is about to come in the glory of His Father, with His angels, and then shall He recompense to every man according to his doing.

28. Verily I say unto you, there are some of those that stand here, who shall not taste of death, untill they see the Son of the Man coming in His kingdom.

temptations, by fighting against concupiscencies, and approach unto and worship the Lord in His glorified Human [principle], verse 24.

Since in so doing they would attain conjunction of life with the LORD, which is a good infinitely greater than any temporal good whatsoever, verses 25, 26.

And this good would be communicated when the LORD shall appear, and through the union of the Divine Truth with Divine Good in Himself shall conjoin those heavenly principles in all, according to the faculty of conjunction acquired by their lives, verse 27.

In which case they will no longer experience any separation of life from the Divine Being, but will behold heaven continually open through the LORD's Divine Human [principle], verse 28.



## CHAPTER XVI.

## EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

## EMANUEL SWEDENBORG.



VERSES 1 to 4. *The pharisees also with the sadducees came, and tempting, desired him that He would shew them a sign from heaven, &c.*—For the distinction betwixt a sign and a miracle see note chap. xii. 39. By the sign which the pharisees and sadducees here asked from heaven, is also meant testification that they might be persuaded and believe that the Lord was the Son of God, although miracles were wrought which they did not call signs; the reason why the Lord spake on the occasion concerning evening and concerning morning is, because by evening and morning is signified the coming of the Lord, in this case when the church amongst the Jews was devastated, who had serenity on the occasion, because they did not know Him, and lived securely in falses derived from evil, this is evening; but when they knew Him, and by reason of the falses derived from evils in which they were principled, denied Him, and assaulted, it signifies the morning when there is a storm: Hence it is that the Lord said, *ye hypocrites, ye know how to discern the face of the heaven, but the signs of the times, viz. His coming, ye cannot [discern]*: Inasmuch as the nation was wicked and adulterous, viz. adulterating the Word, therefore He said, that no sign shall be given them. *Ap. Ex.* 706.

Verse 6. *Take heed and beware of the leaven of the pharisees and of the sadducees.*—For the signification of leaven, see note chap. xiii. 33.

Verses 15 to 19. *I say to thee, thou art Peter, &c.*—By *Peter* in this passage is not meant Peter, but the Divine truth from the Lord; for all the disciples of the Lord together represented the church, and every one of them something of the church, Peter the truth of the church, James its good, and John good in act or works, the rest of the disciples represented the truths and goods which are thence derived, in like manner as the twelve tribes of Israel: Hence

it is that those three disciples are mentioned in the Word more than the rest. The reason why the Lord said to Peter, *thou art Peter and upon this rock will I build My church*, &c. is, because on this occasion he confessed, saying, *Thou art Christ the Son of the living God*, which in the spiritual sense signifies that He is the Divine Truth; by virtue of which confession Peter represented the Divine Truth from the Lord in the church, wherefore also he is called Petra [a rock], and it is said, *Thou art Petra, upon this petra [rock] I will build My church*, by which is therefore signified upon the Divine Truth which is from the Lord, or, what is the same thing, upon truths from good, for upon these the church is built. The reason why the Lord called him *Simon Barjona* [son of Jona], is, because Simon son of Jona signifies truth grounded in good, or faith grounded in charity: and whereas truth grounded in good, or faith grounded in charity, is not given except with those who are in Divine Truth from the Lord, and Peter now confessed, therefore he is called Petra [rock], not himself as to person, but as to that Divine Truth, which was of the confession, appertaining to him from the Lord: that it was from the Lord, is meant by the Lord's words, *that flesh and blood hath not revealed it to thee, but My Father that [is] in the heavens*, for by the Father in the heavens is meant the Divine [being or principle] in the Lord, inasmuch as the Father was in Him, and He in the Father, and they were one, John xiv. 7 to 11; chap. x. 30, 38. Inasmuch as the hells prevail nothing against the Divine Truth proceeding from the Lord, nor against any man in whom the Divine Truth from the Lord is, therefore the Lord saith, *that the gates of hell shall not prevail against it*. When the Lord saith further, *I will give to thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind on earth shall be bound in the heavens, and whatsoever thou shalt loose on earth shall be loosed in the heavens*, it signifies that they who are in truths grounded in good from the Lord have all power, according to these words, *all things whatsoever ye ask praying, believe that ye shall receive, and it shall be done unto you*, Mark xi. 24; Matt. vii. 8; Luke xi. 9; which words are thus to be understood, that if they ask from the faith of charity, they do not ask from themselves but from the Lord, for whatsoever any one asks from the Lord, and not from himself, he receives. *Ap. Ex. 411.*

I have discoursed with some Roman Catholics concerning the keys given to Peter, asking them whether they believe

that the Lord's power over heaven and hell was transferred to him? They vehemently insisted that it was, saying that there could be no doubt of it, because it is expressly said so: But on being asked further, whether they know that in singular the things of the Word there is a spiritual sense, which is the sense of the Word in heaven, they said at first that they did know, but afterwards they said they would enquire, and when they enquired they were instructed, that there is a spiritual sense in singular the things of the Word, which differs from the sense of the letter as what is spiritual differs from what is natural; and further they were instructed, that not any person named in the Word is named in heaven, but that instead thereof something spiritual is there understood: They were lastly informed, that instead of Peter in the Word is meant the truth of faith of the church which is grounded in the good of charity, in like manner by a rock [petra], which is named at the time with Peter, for it is said, "*Thou art Peter, and upon this rock [petra] I will build My church,*" by which words is not meant, that any power was given to Peter, but to truth which is grounded in good, for all power in the heavens belongs to truth grounded in good, or to good by truth; and whereas all good and truth are from the Lord, and nothing from man, therefore all power belongs to the Lord. On hearing these things they said with indignation, that they wished to know whether such a spiritual sense is in the above words, wherefore the Word which is in heaven was given them, in which Word is not the natural sense but the spiritual, because it is for the angels who are spiritual; (that such a Word is in heaven, see the *Treatise on Heaven and Hell*, n. 259, 261;) and when they read it, they saw manifestly that Peter is not there named, but in his place truth grounded in good which is from the Lord. On seeing this they rejected it with anger, and would almost have torn it in pieces with their teeth, unless it had been taken away at that instant: Hence they were convinced, although they were not willing to be convinced, that the Lord alone hath that power, and that no man hath the smallest portion of it, because it is a Divine Power. See *Last Judgment*, 57.

Into what mistakes they fall, who abide in the literal sense alone, without searching out the internal sense from other passages where it is explained, may appear manifest from the number of heresies, which have sprung up in all ages of the church, and which are each of them confirmed by their respective favorers from the literal sense of the Word; especi-



ally from that grand heresy, which the wild and infernal love of self and the world hath broached from the words of the Lord to Peter, “*I say unto thee that thou art Peter,*” &c. &c. They who strain the literal sense, suppose that these words were spoken of Peter, and that he had this great power given him; when yet it is well known, that Peter was a very plain simple man, and that he in no case exercised such a power, and that to exercise it is contrary to what is divine; nevertheless, under the impulse of a wild and infernal love of self and of the world, in consequence whereof they would arrogate to themselves the highest power on earth and in heaven, and make themselves gods, some explain this according to the letter, and are vehement in defence of such explanation: when yet the internal sense of the above words is, that essential FAITH in the Lord, which hath place with those only who are principled in love to the Lord and in charity towards their neighbour, hath that power, and still not faith, but THE LORD from whom faith is derived; by ROCK [petra] is here meant that faith, as in other passages throughout the Word; on that the church is built, and against that the gates of hell do not prevail; and to that faith belong the keys of the kingdom of the heavens; that shutteth heaven, to prevent the entrance of evil and false principles, and that opens heaven for goods and truths; such is the internal sense of the above words: The twelve apostles, like the twelve tribes of Israel, represented nothing else but all the things appertaining to such faith; Peter represented faith itself, James charity, and John works of charity, (see preface to chap. xviii. of Gen.) In like manner as Reuben, Simeon, and Levi, Jacob’s first-born, in the representative Jewish and Israelitish church, as is manifest from a thousand passages in the Word; and inasmuch as Peter had relation to faith, therefore the above words were spoken to him. Hence it is evident into what darkness they cast themselves, and others along with themselves, who explain all things according to the letter, as in the instance of the above words to Peter, whereby they derogate from the Lord, and arrogate to themselves, the power of saving mankind. See *A. C. preface to chap. xii. Gen.* See also *A. C.* 4368, 6344, 8304, 8581, 10283, 10483. *A. R.* 789. *R. C.* 224.

Verse 17. *Blessed art thou Simon Barjona.*—Inasmuch as by *Simon* in the Hebrew tongue is signified hearing and hearkening and thence obedience, and by *Barjona* [or the son of Jona] is signified truth grounded in good, but by *Peter* truth itself, therefore sometimes he is called by the Lord

Peter, sometimes Simon Peter, and sometimes Simon son of Jona; that such things are signified by those names, may be manifest to every one from this consideration, that he is named by the Lord at one time Peter, at another time Simon, at another Son of Jona, which was not done without cause and signification; the very discourse to him at the times makes this manifest; as when he confessed that the Lord was the Son of God, and on this account the keys of the kingdom of the heavens were given to him, he is called Simon son of Jona; in like manner he is called Simon son of Jona when the Lord said to him, lovest thou Me, and he replied, I love Thee; but presently when he turned himself away from the Lord, and was indignant that John, by whom is signified the good of charity, followed Jesus, he is called Peter, John xxi. 15 to 21; by Peter on this occasion is signified truth without good, or faith separate from charity. From these considerations it may be manifest, that the like is signified by Simon, when Peter is so named, as by Simeon the son of Jacob, viz. obedience, the faith of charity, the affection of truth, and in general truth grounded in good; for Simon in the Hebrew tongue signifies hearing, hearkening, and obedience, and Jona in the same tongue signifies a dove, which in the spiritual sense signifies the good of charity, and the son of Jonah signifies the truth of that good, or the faith of charity; but a rock [petra], from which the name Peter is derived, signifies truth and faith, and in the opposite sense the false and no faith. *Ap. Ex. 443.*

*Flesh and blood hath not revealed it to thee, &c.*—By flesh is here meant the proprium of man, and also by blood, as is very manifest. There appertains to man a voluntary proprium, and an intellectual proprium; his voluntary proprium is evil, and his intellectual proprium is the false thence derived; the former, viz. the voluntary proprium, is signified by the flesh of man, and the intellectual proprium by the blood of that flesh. *A. C. 10283. See also Ap. Ex. 329.*

Verse 18. *Upon this rock I will build My church, &c.*—By rock [petra] in this passage, as in other passages in the Word, is meant the Lord as to Divine Truth, and also Divine Truth from the Lord; that the truth which Peter here confessed when he said, “THOU ART THE CHRIST THE SON OF THE LIVING GOD,” is a primary truth, and as a diadem upon the head, and as a sceptre in the hand of the body of Christ, is manifest from the Lord’s words, that upon that rock He would build His church, and that the gates of hell should not prevail against it; it is manifest also from these words in

John, "*Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God,*" Epist. iv. 15. C. R. 379.

Verse 19. *Whatsoever thou shalt bind on earth, &c.*—The Divine Truth, which is meant by the rock upon which the Lord would build His church, is what Peter confessed on the occasion, which was, "THOU ART THE CHRIST THE SON OF THE LIVING GOD:" By the keys of the kingdom of the heavens, which are, that whatsoever that rock, which is the Lord, bound on earth shall be bound in the heavens, and whatsoever it loosed on the earth shall be loosed in the heavens, is meant that the Lord hath power over heaven and earth, as also He saith, Matt. xxviii. 18, thus the power of saving men, who are in that confession of Peter from faith of the heart: The Divine operation of the Lord to save men, is from first [principles] by [or through] ultimates, and this is what is meant by the words, *whatsoever thou shalt bind or loose on earth, shall be bound or loosed in heaven;* the ultimates, by [or through] which the Lord operates, are on earth, and indeed with men: on this account, that the Lord Himself might be in ultimates as He is in first [principles], He came into the world, and put on the Human [nature or principle]. *Ap. Rev.* 798.

Verse 31. *From that time forth began Jesus to shew to His disciples, that He must suffer many things, and be killed &c.*—From these words it is manifest that the Lord admitted into Himself temptations, even the last, which was that of the cross, that He might expel from Himself every thing that was merely human, and this until nothing remained but what was Divine. *A. C.* 2816.

Verses 22, 23. *Jesus turning said to Peter, get thee behind Me, Satan, &c.*—These things were said by the Lord to Peter, because Peter in the representative sense signified faith, and because faith is of truth, and also of what is false, as in this instance, therefore Peter is called Satan, for Satan denotes the hell whence falses spring: Peter represented faith in each sense, viz. faith grounded in charity, and faith without charity, and faith without charity is the faith of what is false; they also, who are in faith without charity, are scandalized at this, that the Lord suffered Himself to be crucified, therefore also the passion of the cross is called a scandal; inasmuch as this passion was the last temptation of the Lord and full victory over all the hells, and also the full union of the Divine [being or principle] itself with the Divine Human, and this is unknown to those who are in the faith of what is false, there-



fore the Lord said, *thou savourest not the things which are of God, but the things which are of men.* *Ap. Ex. 740.*

Verse 24. *Jesus said, if any one is willing to come after Me, let him deny himself, &c.*—To deny himself is to reject the evils which are from the proprium. *Ap. Ex. 122.*

That to go after the Lord, and to follow Him, is to deny self, is evident, and to deny self consists in not being led of self but of the Lord, and he denies himself who shuns and is averse from evils because they are sins, for when man is averse from evils, he is led of the Lord, inasmuch as he doeth His precepts not from himself but from the Lord. From which considerations it may be manifest, that to follow the Lord is to be led by Him, and not by self, and no one else can be led of the Lord, but he who is not led of self; and every one is led of self, whodoth not shun evils because they are contrary to the Word, and thus contrary to God, consequently because they are sins and from hell; every one who doth not so shun and turn away from evils, is led of himself; the reason is, because the evil, which is hereditarily in man, constitutes his life, inasmuch as it is his proprium, and until it is removed, he doeth all things under its influence, thus from himself: But it is otherwise when evils are removed, as is the case when man shuns them because they are infernal, for then the Lord enters with truths and goods from heaven, and leads him: The primary cause is, because every man is his own love, and man as to his spirit, which lives after death, is nothing but the affection which is of his love, and every evil is from his love, thus is of his love; hence it follows, that the love or affection of man cannot otherwise be reformed, but by the spiritual shunning and turning away from evils, which is a shunning and turning away from them because they are infernal: From these considerations it may now be manifest what is meant by following the Lord whithersoever He goeth. *Ap. Ex. 864.*

By *taking up the cross* is meant the enduring spiritual temptations, which have place with those who have faith in the Lord and live according to His precepts, whilst they drive away the evil spirits attendant upon themselves, who act in unity with their concupiscencies. *Ap. Rev. 639.*

Verse 26. *What is a man profited if he shall gain the whole world, &c.*—From these words it is manifest, that worldly blessing is nothing in respect to heavenly blessing, which is eternal: But the man who is immersed in worldly and terrestrial things, doth not comprehend this, for worldly and terrestrial things suffocate and annihilate a belief in life eternal. *A. C. 8939.*

*What shall a man give a sufficient price of redemption of his soul.*—Redemption here denotes deliverance from damnation, whence it may be manifest what is signified by the Lord redeeming mankind, viz. that He vindicated and liberated them from hell, and from the evils and falses which continually rise out thence, and bring man into damnation, and that He continually vindicates them and liberates them; that He hath vindicated and liberated, was the effect of His subduing the hells; and that He continually vindicates and liberates, is the effect of His having glorified His Human [nature or principle] that is, made it Divine, for by this He keeps the hells continually subdued. *Ap. Ex. 328.*

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## CHAPTER XVI.

### TRANSLATOR'S NOTES AND OBSERVATIONS.

VERSE 6. *Jesus said, see ye, and beware, &c.*—In the common version of the New Testament, what is here rendered *see ye*, is expressed by the words *take heed*, but the original term is ὁρᾶτε, which literally means *see ye*, and precedes the second injunction to *beware*, because it is necessary first to *see*, before a man can *beware*. It may be proper to observe further, that to *see* has respect to the understanding, and to *beware* to the will as influenced by the understanding, and therefore both expressions conjoined have respect to the heavenly marriage so frequently adverted to above.

Verse 9. *Do ye not consider, neither remember, &c.*—Another instance here occurs of reference to the heavenly marriage, according to which the Lord continually thought and spake, for to *consider* has respect to the understanding enlightened by truth, and to *remember* has respect to the will impressed with good.

Verses 9, 10. *How many baskets ye took, &c.*—It is remarkable that the baskets mentioned in the ninth verse are in the original called κοφίνους, whereas those mentioned in the tenth verse are called σπυρίδας, and the same distinction is noted in Mark, chap. viii. 19, 20. It may be difficult to say what is the precise distinction between the two kinds of baskets, but it is certain that there are two kinds, and that they

must needs have a distinct signification adapted to the two distinct miracles of the *five loaves amongst five thousand*, and the *seven loaves amongst seven thousand*. Perhaps since the former miracle, viz. the five loaves amongst five thousand, denotes a state of the church less receptive of good than the latter, viz. the seven loaves amongst four thousand, in like manner the *κοφίνοι* or baskets of the former may denote a less perfect reception of truth than the *σπυρίδας* of the latter.

Verse 22. *Pity Thyself Lord*.—In the common version of the New Testament what is here rendered *pity Thyself*, is expressed, *be it far from Thee*; but the original is *ἰλεώς σοι*, which literally means *pity Thyself*, and so likewise it is rendered in the margin of the common version.

Verse 24. *Let him deny himself, and take up his cross, and follow me*.—This is another striking instance of the connection of ideas in the internal sense according to which the Lord so frequently spake, although in the letter no such connection appears, for to *deny himself* is to shun as sins the evils which are of the proprium: to *take up the cross* is to endure the temptations which are the certain consequences of shunning those evils as sins; and to *follow the Lord* is to be led of Him, which is the result of the practice of the two former precepts.

Verse 26. *What shall a man give a sufficient price of redemption, &c.*—This passage is rendered literally from the Latin of the *Ap. Ex.* 328.



## MATTHEW.



## CHAPTER XVII.

## CHAPTER XVII.

## THE INTERNAL SENSE.

1. **A**ND after six days Jesus taketh Peter, and James, and John his brother, and bringeth them into a high mountain apart:

2. And was transformed before them, and His face shone as the sun, and His garments became white as the light.

3. And behold, there appeared to them Moses and Elias, discoursing with Him.

4. But Peter answering said to Jesus, Lord, it is good for us to be here; if thou art willing, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias.

5. Whilst He was yet speaking, behold, a light cloud overshadowed them; and behold, a voice out of the cloud, saying, this is My beloved Son, in whom I am well pleased; hear ye Him.

6. And the disciples hearing, fell on their face, and were sore afraid.

7. And Jesus coming touch-

THAT after previous states of preparation and purification, they who are principled in faith, in charity, and in works of charity, are elevated into interior truths of good, and therein behold intellectually the LORD's Divine Human [principle] as the supreme good and supreme truth, verses 1, 2.

Thus as the all of the Word both historical and prophetic, verse 3.

Which state of interior perception affects the wills of those who are in the truths of the church, and moves them to desire the reception and accomplishment of the whole Word in themselves, verse 4.

Accordingly from the sense of the letter, in which they are principled, they are instructed that the LORD's Divine Human [principle] is the Divine Truth itself, and the one living source of all truth in the church, verse 5.

Which instruction causes humiliation of the interiors, and a holy dread, until elevation and confidence are

ed them, and said, arise, and be not afraid.

8. But lifting up their eyes they saw no one, except Jesus alone.

9. And as they came down from the mountain, Jesus commanded them, saying, tell the vision to no one, until the Son of the Man be risen from the dead.

10. And His disciples asked Him, saying, why then say the scribes that Elias must first come?

11. But Jesus answering said to them, Elias truly cometh first, and shall restore all things.

12. But I say unto you, that Elias hath already come, and they did not know him, but have done unto him whatsoever they willed; so also the Son of the Man is about to suffer by them;

13. Then understood the disciples, that He said to them concerning John the baptist.

14. And when they were come to the multitude, there came to Him a man kneeling down to Him, and saying;

15. Lord, have mercy on my son for he is lunatic, and sore vexed; for often he falls into the fire, and often into the water:

16. And I brought him to Thy disciples, and they could not cure him.

effected by communication with the Divine Human [principle of the Lord, verses 6, 7.

Who on this occasion is perceived to be the whole of the Word, verse 8.

Howbeit this perception could not have been communicated, unless the Lord had glorified His Human [principle] by uniting it with the Divine, verse 9.

And this by temptation-combats, in which the Human [principle] was representative of the Word, and suffered itself to be treated as the Word itself had been treated by the church, verses 10, 11, 12, 13.

When yet it is the proper object of man's worship and to be adored as the sole power of deliverance by such as are in evils and falses, verses 14, 15.

Who cannot be delivered by any goods or truths but such as are in connection with the Divine Good and Truth of the Lord's Divine Human [principle], verse 16.

17. But Jesus answering said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to Me.

18. And Jesus rebuked him, and the dæmon departed from him; and the child was cured from that very hour.

19. Then the disciples coming to Jesus apart, said, why could not we cast him out?

20. But Jesus said to them, because of your unbelief, for verily I say to you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible to you.

21. But this kind goeth not out, except by prayer and fasting.

22. But whilst they were occupied in Galilee, Jesus said to them, the Son of the Man is about to be delivered up into the hands of men.

23. And they shall kill Him, and on the third day He shall be raised up; and they were exceedingly sorry.

24. But when they were come to Capernaum, they that received the didrachmas came to Peter, and said, doth not your master pay tribute?

25. He saith, yes. And

To effect which connection, the Lord assumed the Human [principle], and endured temptations, that thus they, who desire to be delivered from evils and falses, may approach unto Him, and thereby be separated from infernal association, and restored to conjunction of life with the Divine [being or principle], verses 17, 18.

For man hath no power against infernal evils and falses, but what he derives from faith in the Divine Human [principle] of the Lord, by virtue of which faith, if grounded in any degree of heavenly good, the infernal love of self is cast out, and man has communication with the Divine Omnipotence, verses 19, 20.

Nevertheless a full deliverance cannot be effected, until the interiors are opened to heavenly influence by temptation-combats, verse 21.

Therefore the Lord endured those combats, and thus glorified His Human [principle], verses 22, 23.

For the Divine Law requires that the Human [principle] shall be subject to the Divine, and the natural to the spiritual, and not *vice versa*, verse 24 to the end.



when He was come into the house, Jesus prevented him, saying, what thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own sons, or of strangers?

26. Peter saith to Him, of strangers. Jesus saith to him, then are the sons free.

27. But lest we should offend them, go thou to the sea, cast a hook, and take up the fish that first cometh up; and when thou has opened its mouth, thou shalt find a stater; that take, and give unto them for Me and thee.

## CHAPTER XVII.

### EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

### EMANUEL SWEDENBORG.



VERSE 1. *And after six days Jesus taketh Peter, James and John his brother, &c.*—By Peter, James and John were represented in this, as in other passages wheresoever they are named in the books of the Evangelists, faith, charity, and the good of charity; and by their being alone present was signified, that no others can see the glory of the Lord, which is in His Word, but they who are in faith, in its charity, and in the good of charity; others may indeed see, but still they do not see, because they do not believe. See *Preface to chap. xviii. of Genesis.*

Verse 1. *And bringeth them up into a high mountain apart.*—Inasmuch as a mountain signified the good of love, and

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when concerning the Lord, the Divine Good of the Divine Love, and since from that good proceeds Divine Truth, therefore Jehovah, that is the Lord, descended upon Mount Sinai, and promulgated the law, for it is written that He "*descended upon that mountain to the head of the mountain,*" Exod. xix. 20. chap. xxiv. 17; and that He promulgated the law there, Exod. xx. hence also by Sinai in the Word is signified Divine Truth from Divine Good, in like manner by the law there promulgated; and on this account also, the Lord took Peter, James and John into a high mountain, when He was transformed; and when He was transformed He appeared in Divine Truth from Divine Good, for His face, which was as the sun, represented Divine Good, and His garment, which was as light, Divine Truth, and Moses and Elias, who appeared, signified the Word, which was Divine Truth from Divine Good. *Ap. Ex. 405.*

Verse 2. *His face did shine as the sun, &c.*—Inasmuch as the Lord on this occasion was seen in His Divine [principle], He appeared as to the face like the sun, and as to the garments like light, for the face corresponds to love, and garments correspond to truth: and inasmuch as Divine Love was in Him, therefore His face shone as the sun, and inasmuch as Divine Truth was from Him, therefore His garments became as light; light also in Heaven is the Divine Truth proceeding from the Lord as a sun. *Ap. Ex. 401.*

The Lord was so seen by the disciples, when they were withdrawn from the body, and were in the light of heaven. Hence it was that the ancients, amongst whom the representative church was instituted, turned their faces to the sun in the east, when they were in Divine Worship: And hence the custom of building temples in a direction towards the east. *H. H.*

Verse 3. *And behold there appeared unto them Moses and Elias talking with Him.*—The reason why Moses and Elias appeared was, because they both signify the Word, Moses the historic Word, and Elias the prophetic Word. *Ap. Ex. 64.* See also *A. C. 6752.*

Verse 5. *A bright cloud overshadowed them, &c.*—By the cloud which overshadowed the disciples, and into which the disciples entered, was represented the Word in the letter, for by disciples in the Word was represented the church, which at that time and afterwards was only in truths derived from the sense of the letter: and whereas revelations and responses are made by Divine Truth in ultimates, and this truth is such as the truth of the sense of the letter of the Word, therefore it came

to pass that a voice was heard from the cloud, saying, *this is My beloved Son, hear Him*, that is, that He is Divine Truth or the Word. *Ap. Ex. 594.* The reason why a bright cloud overshadowed them was, because a bright cloud signifies the Word in the letter in which is the internal sense: the reason why a voice said from the cloud, "*This is my beloved Son in whom I am well pleased, hear ye Him,*" was, because a voice from a cloud signifies Divine Truth from the Word, and beloved Son signifies His Divine Human [principle], and whereas Divine Truth is from Himself, and hence every truth of the church, it was said from the cloud, *in whom I am well pleased, hear ye Him*: that the Divine Human [principle] was so seen, is evident, because the Divine [principle] itself cannot appear to any one unless by the Divine Human, which also the Lord teaches in John, "*No one hath seen God at any time, the only-begotten Son, who is in the bosom of the Father, He hath brought Him forth to view,*" i. 18; and in another place, "*Ye have neither heard the voice of the Father, nor have seen His shape,*" v. 37. *Ap. Ex. 64.* See also *S. S. 48. C. R. 222. A. C. 32, 2305, 2576, 3195, 3212, 4677, 5110, 9212.*

Verses 6, 7. *And the disciples hearing fell on their face, and were sore afraid. And Jesus coming touched them, &c.*—From these words it appears what is the quality of the presence of the Divine Human [principle] of the Lord with the man who is in humiliation of heart, viz. that he falls upon the face and by the touch of His hand is set erect on the feet. *Ap. Ex. 77.*

By touching with the hand is signified to communicate and transfer to another what appertains to oneself, and also to receive from another; and to communicate and transfer to another what appertains to oneself, when it is said of the Lord, as in this case, denotes life, such as they have who are in illustration, and see and hear such things as are in heaven. The reason why touching with the hand denotes to communicate and transfer to another, is because into the hands is transferred all the power of man from the body, wherefore what the mind wills that the body should do, is done by the arms and hands, hence it is that by arms and hands in the Word is signified power, but this power is natural power, and communication by it is the putting forth of the strength of the body; but spiritual power is to will the good of another, and as far as is possible, to be willing to transfer to another what appertains to oneself; this power is what is signified by hand in a spi-



ritual sense, and its communication and translation by touching with the hand. *Ap. Ex. 79.*

The origin of the above signification is, because the presence of the Lord with man is adjunction, thus conjunction by what is contiguous, and this contiguity becomes nearer and fuller, as man loves the Lord, that is, doeth his precepts. *A. R. 55.*

Verses 11, 12. *Elias truly shall first come.*—See note at chap. xi. 14.

Verse 12. *Likewise shall also the Son of Man suffer of them.*—By the Son of Man suffering and being slain was signified that they would so deal with Divine Truth, consequently with the Lord, who was Divine Truth Itself. *Ap. Ex. 63.*

Verses 19, 20. *Why could not we cast him out, &c.*—See note at chap. xiv. 28 to 31.

Verse 20. *If ye have faith as a grain of mustard seed, &c.*—That these words are to be otherwise understood than according to the words, may be manifest from this consideration, that it was said to the disciples, if they had faith as a grain of mustard seed, that they might pluck up a mountain and a sycamore tree from their place, and cast them into the sea, also that they should receive all things whatsoever they should ask, when yet it is not of Divine order, that any one should receive what he asks, if only he hath faith; also that they should pluck up a mountain and a tree from their place, and cast them into the sea; but by faith here is meant faith from the Lord, wherefore it is also called the faith of God, Mark xi. 22; and he who is in faith from the Lord, asks nothing else than what conduces to the Lord's kingdom and to his own salvation; other things he doth not give his will into, for he saith in his heart, why should things be sought after which are of no such use? wherefore he cannot have any faith of God, or faith from the Lord, in asking any thing but what it is given him from the Lord to ask. Yea it is impossible for the angels of heaven to will any thing else, thus to ask any thing else, for in such case they cannot have faith that they shall receive it. The reason why the Lord compared such faith to the power and ability of casting a mountain or sycamore tree into the sea was, because the Lord in this, as in other passages, spake by correspondences, wherefore those words are also to be spiritually understood; for by a mountain is signified the love of self and of the world, thus the love of evil, and by a sycamore tree is signified the faith of that love, which is the faith of

what is false derived from evil, and by the sea is signified hell, wherefore by plucking up a mountain and casting it into the sea through the faith of God, is signified to cast out into hell those loves, which in themselves are diabolical, in like manner the faith of what is false derived from evil, which is effected by faith from the Lord: A further reason why the Lord compared the power and ability of faith derived from Himself with the plucking up and casting forth of a mountain and sycamore tree into the sea is, because in the spiritual world this is actually the case; for those loves sometimes appear there as mountains, and the faith of what is false derived from evil as a sycamore tree, and each can be rooted up and cast into the sea by an angel through faith from the Lord. *Ap. Ex.* 815.

Verses 24 to 27. *Doth not your Master pay tribute, &c.*—By paying tribute or custom is signified to be subject and to serve, wherefore tributes were imposed on strangers, who were not of the sons of Israel, as is evident from the historicals of the Word; by the sons of Israel, amongst whom was the church, were signified the spiritual, and by strangers the natural; and the natural principle is subject to the spiritual, and serves it, for the spiritual man is as a lord, and the natural man as a servant; and inasmuch as the natural are servants, and hence are meant by tributaries, therefore it was effected that neither the Lord nor Peter gave tribute, but a fish, by which is signified the natural man. *Ap. Ex.* 513.

By giving tribute or custom are meant they who serve, wherefore it is said that strangers should give, and that the sons were free, for strangers were servants; by Peter taking a fish out of the sea, and finding in its mouth a piece of money, which he was to give, was represented that the lowest natural principle, which is a principle of service, should do this; for fish signify that natural principle. *A. C.* 6394.

## CHAPTER XVII.

### TRANSLATOR'S NOTES AND OBSERVATIONS.

VERSE 4. *It is good for us to be here.*—What is here rendered *good* is expressed in the original by the term *καλόν*. See note at chap. vii. verse 17, for the distinction between *καλόν* and *ἀγαθόν*.

Verse 17. *O faithless and perverse generation, &c.*—The intelligent reader will not fail here again to remark the reference to the marriage of good and truth, or their opposites, according to which the Lord continually spake, whilst He observes that *faithless* has relation to the want of truth or faith, and *perverse* to the want of good or charity; and whilst he attends further to the two significant questions which the Lord proposes on the occasion, *how long shall I be with you? how long shall I suffer you?* for the first question relates to His Divine presence with man by the good of His love, and the second to His Divine presence with man by the truth of His wisdom.

Verse 21. *This kind goeth not out but by prayer and fasting.*—See note above at chap. vi. verse 18.

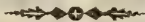
Verse 34. *The didrachmas.*—The didrachma was a piece of Jewish coin of the value of two drachmas, usually paid for tribute.

Verse 26. *Jesus saith to him.*—It is remarkable that the term *saith* in this passage is expressed in the original Greek by the verb  $\epsilon\phi\eta$ .

Verse 27. *Thou shalt find a stater.*—The stater was a piece of Jewish money of the value of four drachmas, or two didrachmas. The stater, in a spiritual view, is still to be found in the fish's mouth, in other words, every living scientific, signified by a fish, is in connection with the Divine Truth signified by the stater, but the latter can only be found by *opening the mouth* of the former.



## MATTHEW.



## CHAPTER XVIII.

## CHAPTER XVIII.

## THE INTERNAL SENSE.

1. **I**N the same hour came the disciples to Jesus, saying, who is indeed the greatest in the kingdom of the heavens?

2. And Jesus calling a child, set it in the midst of them.

3. And said, verily I say to you, except ye be converted, and become as children, ye shall not enter into the kingdom of the heavens.

4. Whosoever therefore shall humble himself as this child, he is the greatest in the kingdom of the heavens.

5. And whoso shall receive one such child in My name, receiveth Me.

6. But whoso shall scandalize one of these little ones that believe in Me, it is expedient for him that an ass-millstone should be hung about his neck, and he should be sunk into the depth of the sea.

7. Wo unto the world because of scandals! for there is a necessity that scandals come; nevertheless wo to that man by whom the scandal cometh!

THAT innocence ought to be exalted above every other good, and that without it there can be no conjunction of life with the LORD, verses 1, 2, 3.

But that such conjunction is attainable in the degree that innocence is attainable, verse 4.

Because the LORD is innocence itself, and therefore they who are in innocence are in the Lord, and the Lord in them; but they who reject innocence, separate themselves from the Lord, and cast themselves into all infernal evils and falses, verses 5, 6.

For all infernal evils and falses come from the rejection of innocence, and though the Divine Providence cannot entirely prevent such rejection, yet the fault of rejection

8. But if thy hand or thy foot scandalize thee, cut them off, and cast [them] from thee; it is good for thee to enter into the life halt or maimed, rather than having two hands or two feet to be cast into the everlasting fire.

9. And if thine eye scandalize thee, pluck it out, and cast [it] from thee; it is good for thee with one eye to enter into the life, rather than having two eyes to be cast into the gehenna of fire.

10. See ye, lest ye despise one of these little ones; for I say unto you, that their angels in [the] heavens through every thing look at the face of My Father which is in [the] heavens.

11. For the Son of the Man is come to save that which was lost.

12. What think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go into the mountains, and seek that which is gone astray?

13. And if so be that he find it, verily I say unto you, that he rejoiceth more at that, than at the ninety and nine which went not astray.

14. Thus there is not a will before your Father which is

is not in Providence, but in him who rejecteth, verse 7.

Therefore every natural affection, which rejects the truths of innocence, ought to be opposed and separated, since it is safer to be in simple good without genuine truth, than to know the truth and yet oppose it, verse 8.

In like manner the natural thought of the understanding, which rejects innocence, ought to be discarded, since it is better not to know and apprehend the truths of faith, than to know and apprehend, and still live a life of evil. verse 9.

The understanding of truth therefore ought always to respect innocence, as being at all times in the closest connection with the Divine Good of the LORD's Divine Mercy, verse 10.

On which account the LORD assumed the human [principle] as a means of recalling the human understanding to such respect, verse 11.

And that thus a new spiritual church might be established, in the place of the celestial church which perished, in which spiritual church, as being in temptation-combats, a good might be formed superior to that of the first-created church, verses 12, 13.

And that thus the Divine Mercy might be manifested

in [the] heavens, that one of these little ones should perish.

15. But if thy brother sin unto thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother.

16. But if he shall not hear, take with thee yet one or two, that in the mouth of two witnesses or three every saying may be established.

17. But if he neglect to hear them, tell [it] to the church; but if he neglect to hear the church let him be to thee as an heathen and a publican.

18. Verily I say to you whatsoever things ye shall bind on the earth, shall be bound in the heaven; and whatsoever things ye shall loose on the earth, shall be loosed in the heaven.

19. Again I say to you, that if two of you shall agree together on the earth about any matter that they shall ask, it shall be done for them of My Father which is in [the] heavens.

in the salvation of every one capable of being restored to innocence, verse 14.

Man therefore ought to imitate this mercy by exerting every possible method to reclaim what is perverse either in himself or others, and for this purpose by endeavouring to bring the guilt to view, that the offending party may see and acknowledge it, verse 15.

And if the representation arising from one truth is not sufficient for the purpose, then he should apply a variety of truths to make the guilt more manifest, verse 16.

And if this also prove ineffectual, then he should exert the influence arising from the combination of all goods and truths in order to produce conviction, and if this prove insufficient, then the perversion is to be rejected as altogether irreclaimable, verse 17.

For goods and truths combined have all power to introduce to heaven, or to exclude from heaven, being in connection with the Divine Omnipotence, and proceeding from the LORD's Divine Human [principle], who is therefore continually present and operative in them, verses 18, 19, 20.



20. For where two or three are gathered together in My name, there am I in the midst of them.

21. Then Peter coming to Him, said, Lord, how often shall my brother sin unto me, and I remit to him? until seven times?

22. Jesus saith to him, I say not to thee, until seven times, but until seventy times seven.

23. Therefore is the kingdom of the heavens likened unto a man a king, who was willing to take account with his servants.

24. But when he had begun to take [it], one was brought to him which owed him ten thousand talents.

25. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26. Then the servant falling down worshipped him, saying, lord have patience with me, and I will pay thee all.

27. But the lord of that servant being moved with compassion loosed him, and remitted the debt to him.

And who continually remits evil with those who desire its remission, thus instructing all who are in good and truth, that they also ought to remit without end, verse 22 to the end of the chapter.

For the debt which every man owes to the Divine Mercy is indefinite, verse 24.

And man is utterly unable to discharge it by any thing merely from himself, until he renounces his proprium, and acknowledges his inability, confessing in humility that all he possesses is of the Divine Mercy, verses 25, 26.

In which case he conjoins himself with that mercy, and is brought into a state of spiritual liberty in which he freely and willingly renders back to the LORD the life which he receives from him, verse 27.

28. But that servant going forth, found one of his fellow-servants, who owed him an hundred pence, and taking hold of him choaked [him], saying pay me what thou owest.

29. Then his fellow-servant falling down at his feet, besought him, saying, have patience with me, and I will pay thee all.

30. But he was not willing, but going away, cast him into prison, until he should pay what was due.

31. But his fellow-servants seeing what was done, were exceedingly sorry, and coming gave their lord to understand all things that were done.

32. Then his lord calling him, saith to him, thou wicked servant, I remitted to thee all that debt, because thou besoughtest me.

33. Oughtest not thou also to have had compassion on thy fellow-servant, even as I had compassion on thee?

34. And his lord being angry delivered him to the tormentors, until he should pay all that was due unto him.

35. So shall My heavenly Father do unto you, unless ye every one remit to his brother from your hearts their trespasses.

Nevertheless he is not yet in a state to be kind and merciful to others, according to the kindness and mercy shewn to himself, verse 28.

Even though pressed by the same intreaty, with which he had prevailed on the Divine Mercy, verses 29, 30.

Until he is further instructed from the Divine Truth, that he ought to extend to others the mercy which he himself has received, verses 31, 32, 33.

And is let also into temptation-combats, verse 34.

Which must be the case with every one, until he suffers the Divine Mercy really to circulate in himself, so as to enable him to judge others from pure love and charity, verse 35.

## CHAPTER XVIII.

## EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

## EMANUEL SWEDENBORG.



VERSE 2. *And Jesus called a child [or an infant] unto Him, &c.*—A child [or infant] in the internal sense is an innocent; for in the Word mention is made of a suckling, of an infant, and of a boy, and by them are signified three degrees of innocence, the first degree by a suckling, the second by an infant, and the third by a boy: whereas three degrees of innocence are signified by them, three degrees of love and charity are also signified by the same, by reason that celestial and spiritual love, that is, love to the Lord and charity towards the neighbour cannot be given except in innocence: but it is to be noted, that the innocence of sucklings, of infants, and of boys is only external, and that internal innocence is not given with man, until he be born anew, that is, become anew as it were a suckling, an infant, and a boy; these are the states which are signified by them in the Word, for in the internal sense of the Word nothing is meant but what is spiritual, consequently spiritual birth, which is called re-birth and also regeneration. *A. C.* 5236.

With an infant, innocence is in an external form, and innocence is the very human [principle] itself, for into it, as into a plane, flows-in love and charity from the Lord; during man's regeneration, and his becoming wise, the innocence of infancy, which was external, becomes internal; hence it is that genuine wisdom dwells in no other abode than in innocence; also that no one, unless he hath something of innocence, can enter into heaven, according to the Lord's words, "*Except ye become as children, ye shall not enter into the kingdom of the heavens.*" *A. C.* 4797.

The celestial things, which are of love, are insinuated from first infancy, even to childhood, also to youth, at which time and afterwards man is imbued with sciences and knowledges; if the man be such as to be capable of being regenerated, those sciences and knowledges are filled with the celestial



things which are of love and charity, and are thereby implanted in the celestial things with which he was gifted from infancy to childhood and youth, and thus his external man is conjoined to the internal; they are first implanted in the celestial things with which he was gifted in youth, next in those with which he was gifted in childhood, lastly in those with which he was gifted in infancy, in which case he is an infant, concerning whom the Lord saith, that *of such is the kingdom of God*; this implantation is effected of the Lord alone, wherefore nothing celestial with man is given, nor can be given, which is not from the Lord, and which is not the Lord's. But the Lord by His own proper power conjoined His external man to the internal, and filled knowledges with things celestial, and implanted them in things celestial, and this according to Order Divine, first in the celestial things of childhood, next in the celestial things of the age between childhood and infancy, lastly, in the celestial things of His own infancy, thus He was made as to the human essence innocence itself and love itself, from whom is all innocence and all love in the heavens and in the earths: such innocence is true infancy, because it is at the same time wisdom; but the innocence of infancy, unless by knowledges it becomes the innocence of wisdom, is of no use, wherefore infants in the other life are imbued with knowledges. *A. C.* 1616.

Verse 4. *He is the greatest, &c.*—I have discoursed with spirits, who supposed heaven and heavenly joy to consist in being greatest, but they were told, that in heaven he is the greatest, who is the least, for he who is willing to be the least, hath the greatest happiness, and inasmuch as he hath the greatest happiness, who is the least, it hence follows that he is the greatest; for what is it to be greatest unless to be most happy? The powerful seek this by power, and the rich by riches: And they were further told, that heaven doth not consist in desiring to be least with a view to be greatest, for in this case there is an aspiration and desire to be greatest, but it consists in this, that every one should from the heart will better to others than to himself, and that he should serve others with a view to their happiness, from a principle of love, without any regard to selfish ends. *A. C.* 452. See also *H. H.* 407, 408.

Verse 6. *Whoso shall scandalize one of these little ones, that believe in Me, it is expedient for him that an ass-mill stone should be hung about his neck, &c.*—By scandalizing one of the little ones that believe in JESUS, is signified to

pervert those who acknowledge the Lord; by it being *expedient that an ass-mill-stone should be hung to the neck*, is signified that it would be better for him not to have known any thing good and true, but only what is evil and false; this is an ass-mill-stone, and to be hung to the neck denotes interception lest he should know what is good and true; by being sunk into the depth of the sea, is signified to be cast down into hell; the reason why this is expedient is, because to know goods and truths and to pervert them, is to profane. *Ap. Ex.* 1182. See also *A. R.* 791.

A *mill-stone* denotes truth serviceable to faith; an *ass* denotes the natural principle, because it denotes service; hence an ass-mill-stone denotes the natural and worldly scientific principle; the *neck* denotes the conjunction of the interiors and exteriors; to be *hanged* there denotes the interclusion and interception of good and truth; to be *sunk into the depth of the sea* denotes into the mere worldly and corporeal principle, thus into hell. These things which the Lord spake, like all the rest, are thus significative. *A. C.* 9755.

Verse 8. *If thy foot scandalize thee, &c.*—By the foot, which is to be cut off if it scandalizes, is meant the natural principle, which continually opposes itself to the spiritual, that it ought to be destroyed, if it attempts to infringe truths; and thus that on account of the discordance and dissuasion of the natural man, it is better to be in simple good, although in the negation of truth; this is signified by *entering halt into life*. By *halting* in the Word is signified to be in good, in which as yet are no genuine truths, but only common truths into which genuine may be insinuated, and such as do not disagree with genuine truths. By the *halt* in the Word are also signified those who are in no good, and thence in no truth. *A. C.* 4302.

Verse 8. *To enter into life, &c.*—Inasmuch as death signifies damnation and hell, hence on the other hand *life* signifies salvation and heaven. *Ap. Ex.* 187.

Verse 9. *And if thine eye scandalize thee, &c.*—By the eye is not here meant the eye, but the thinking understanding; by the eye scandalizing, the understanding thinking evil; to pluck it out and cast it away is not to admit such evil, but to reject it; to have one eye denotes the understanding not thinking evil, but only truth, for the understanding can think truth, and if it thinks evil, it is from the will of evil. *Ap. Ex.* 152. See also the explication at chap. v. verses 29, 30.

That eye in this passage doth not mean eye, and that it is not to be plucked out is evident, for the bodily eye doth not scandalize, but the understanding of truth, which is meant by eye in the present case; that it is better not to know and apprehend the truths of faith, than to know and apprehend them, and still live a life of evil, is signified by its being better to enter into life with one eye, than having two eyes to be cast into hell-fire. *A. C.* 3863.

Verse 10. *Their angels look at the face of My Father, &c.*—It is said that *their angels look at*, because there are spirits and angels attendant on every man, and spirits and angels of such a quality as the quality of the man is; attendant on infant-boys are the angels from the inmost heaven, these see the Lord as a sun, for they are in love to Him and in innocence: this is meant in the proximate sense by their angels *seeing the face of His Father*; by the face of the Father is meant the Divine Love which was in the Lord, consequently the Divine [principle] itself which was Jehovah, for the Father was in Him, and He in the Father, and they were one, as Himself teacheth; but those same words in the pure spiritual sense signify, that the Lord, as to His Divine Good, is in the good of innocence, for the good of innocence is signified in the spiritual sense by an infant boy, and by the face of the Father is signified the Divine Good of the Lord. *Ap. Ex.* 412.

By seeing the face of the Father that [is] in the heavens, is signified that they receive Divine Good from the Lord; that they do not see His face, is manifest from the Lord's words in John, i. 18. chap. v. 37. chap. vi. 47. *Ap. Ex.* 254.

To see the face of God denotes to enjoy peace and good, derived from mercy. *A. C.* 5585.

Verse 11. *The Son of Man is come to save that which was lost.*—The Lord wills the salvation of all, wherefore the salvation of all is to him an end [willed or designed], and he who wills the end, wills the means, which are in general reformation and regeneration, and according to these, renovation, vivification, sanctification, and justification, and according to these, purification from evils, and remission of sins, and at length salvation. These are the virtues in their order, which the Lord operates with those who believe in Him, and accommodate themselves, and dispose themselves for the reception and abode of Him, and this is effected by Divine Truth, and amongst Christians by the Word, for this is the only medium by which man approaches to the Lord, and into which the Lord enters: and whereas the salvation of men



was and to eternity is the end which the Lord wills, it follows that the above mentioned operations are the mediate ends, and salvation the ultimate end. *C. R.* 142.

Verse 12. *If any man have a hundred sheep, &c.*—By sheep are meant those of the spiritual church, who could not have been saved, unless the Lord had come into the world. The Lord came not into the world to save the celestial, but the spiritual. The most ancient church, which was called man, was celestial, and if this had remained in its integrity, there would have been no need for the Lord to be born a man; wherefore as soon as this began to fall away, the Lord foresaw that the celestial church would altogether perish, on which account a prediction was immediately made concerning the Lord's coming into the world, Gen. iii. 15: after the time of that church, there was no longer a celestial church, but a spiritual. *A. C.* 2661.

Verse 15. *If thy brother sin unto thee, &c.*—By brother is here meant in general the neighbour, thus every man, but specifically he who is in the good of charity and thence in faith from the Lord, whosoever he be, for in this passage the good of charity is treated of, for to remit to any one who sins against him, is of charity; also if he should hear, thou hast gained a brother, by which is signified, if he acknowledges his faults and be converted. *Ap. Ex.* 746.

Verse 16. *In the mouth of two witnesses or three every saying shall be established.*—By witness is meant the confirmation of good by truth, and the declaration here made is grounded in the law divine, that one truth doth not confirm good, but several truths, for one truth without connection with others is not confirming, but when there are several in connection; for from one may be seen another; one doth not produce any form, thus not any quality, but several connected in a series; for as one tone doth not produce any tune, still less any harmony, so neither doth one truth. *A. C.* 4197.

Verse 18. *Whatsoever things ye shall bind on the earth, &c.*—These words were said to all, thus not to Peter alone, which the Lord also declares in this chapter presently, by these words, "*I say unto you, that if two of you shall agree together upon earth about any matter that they shall ask, it shall be done for them of My Father who is in the heavens: for where two or three are gathered together in My name, there am I in the midst of them,*" verses 19, 20: By the name of the Lord is meant every thing by which He is worshipped, and because He is worshipped by truth derived from good,

which is from Himself, therefore this is meant by His name; the like is therefore signified by every thing being done for them in the heavens which they shall ask upon earth, as is signified by whatsoever ye shall bind and loose on earth being bound and loosed in the heavens, for the former words are explained by the latter by the Lord: he who is acquainted with the spiritual sense of the Word, may also know, why it is said if two shall agree together, and afterwards where two or three are gathered together, viz. becausetwo are predicated of good, and three of truth, thus two and three of all who are in truths derived from good. *Ap. Ex. 411.*

They who are in the external sense of the Word separate from the internal, thus who are separated from the true doctrine of the church, persuade themselves that such power was given by the Lord to Peter, and also to the rest of the disciples; hence that infernal heresy, that it is in human power to let into heaven and to exclude from heaven whomsoever it pleases; when yet according to the true doctrine of the church, which is also the internal of the Word, that power belongs to the Lord alone: wherefore they who are in the external sense of the Word, and at the same time in the internal, conceive that the above Words were spoken concerning faith and its truths which are from the Lord, and that that power appertains to faith derived from the Lord, thus to the Lord Himself, and consequently in nowise to any man: that this is the case, may be manifest from the representation of Peter and of the twelve disciples; that Peter represented faith, see preface to chap. xviii. and xxii. of Genesis; and that the twelve disciples of the Lord, like the twelve tribes of Israel, represented all things of faith and love, n. 3488, 3858, 6397. *A. C. 9410.* See also explication above, at chap. xvi. verse 19.

Verse 19. *If two of you shall agree together in My name, &c.*—The name of the Lord signifies all the quality of faith and love by which He is to be worshipped, and by which man is saved by Him; the reason why this is signified by His name is, because no other names are given to persons in the spiritual world, than according to the quality of their affection and life; hence every one is known as to his quality from his name alone, and when his name is uttered, and that quality is loved which is meant by the name, then he is exhibited present, and they are conjoined as companions or brethren; but the quality of the Lord is the all of faith and love, by which man is saved by Him, for that quality is the essence proceeding from Him; wherefore when that quality

is thought of, then the Lord is exhibited present with man, and when that quality is loved, then the Lord is conjoined to him. Hence it is evident, how necessary it is for man to know the quality of faith and of love, which is the name of the Lord; also to love that quality, which is effected by doing those things which are commanded by the Lord. The names Jesus and Christ also involve that quality; for Jesus signifies salvation, and Christ or Messias signifies Divine Truth, which is the all of faith and of love, as to knowledge, doctrine, and life: hence, when those names are named, their quality ought to be thought of, and the life to be formed accordingly. This is meant by the Lord's words in Matthew, "*If two of you agree together in My name upon earth, concerning any matter which they shall ask, it shall be done for them of My Father that [is] in the heavens;* for, where two or three are gathered together in My name, there am I in the midst of them" xviii. 19, 20: the presence of the Lord is indeed with all, and also His love towards all; but still man cannot be led and saved by the Lord, except according to the reception of the Lord in man, by faith and love to Him. From these considerations it is evident how necessary it is for man to know the quality of faith and love, which is the name of the Lord; also to love that quality, for the Lord is not loved, unless by his quality. *Ap. Ex.* 815.

Verse 20. *Where two or three are gathered together in My name, &c.*—All numbers in the Word signify things and states, and the compound numbers derive their significations from the simple numbers of which they are compounded, and the simple numbers are principally *two, three, five, seven;* it is therefore of concern to know what those numbers in the Word signify. By three is signified what is complete to the end; consequently an entire period, greater or lesser, from beginning to end. It is moreover to be noted, that the number three in the Word is predicated of truths, but two and four of goods; the reason is, because two and four signify conjunction, but three fulness, and spiritual conjunction is love, and all good is of love, and spiritual fulness is formed by truths. By two and three therefore, in the above passage, are not meant two and three, but they who are in goods and thence in truths. Neither is the name of the Lord meant by His name: but it means all the good of love, and all the truths of faith by which He is worshipped. See the explication above. *Ap. Ex.* 532.

The gathered together in the name of the Lord, signify those who are in the doctrine of faith concerning love and charity, thus who are in love and charity. *A. C.* 2009.



Where the Lord speaks of His name, is not to be understood name only, but the quality of worship, viz. the all of faith and charity, by which He is to be worshipped; thus by name, in the above passage, is meant worship grounded in faith and charity. *A. C.* 6674.

What is wonderful, where the Word is read holily, and the Lord is worshipped from the Word, there the Lord is with heaven, the reason is, because the Lord is the Word, and the Word is Divine Truth, which makes heaven; wherefore the Lord saith, "*Where two or three are gathered together in My name, there I am in the midst of them.*" *D. P.* 256.

Verse 21. Peter said, *Lord, how often shall my brother sin unto me, &c.*—For the meaning of brother, see note above, verse 15 of this chapter.

Verse 22. *Jesus saith, I say not until seven times, but until seventy times seven.*—The Lord remits to all their sins, not blaming and imputing; but still He cannot take them away, except according to the laws of His Divine Providence, for when He said to Peter, who asked Him how often he should remit to a brother sinning unto him, whether seven times, that he should remit not only seven times, but even to seventy times seven, what must be remission on the part of the Lord, who is mercy itself? *D. P.* 280.

When anything most holy was to be expressed, the expression seventy times seven was applied on the occasion; as when the Lord said to Peter, that he should remit to his brother not till seven times, but till *seventy times seven*, by which is meant, that he should remit as often as his brother sins; so that that it was without end, or was eternal, which is holy. *A. C.* 433.

Seventy times seven denotes always without numeration. *Ap. Ex.* 257.

In the internal historical sense of the parable, from verse 23 to the end of this chapter, the posterity of Jacob are treated of as to their quality, viz. that goods and truths were altogether destroyed amongst them. *A. C.* 4314.

## CHAPTER XVIII.

### TRANSLATOR'S NOTES AND OBSERVATIONS.

VERSE 5. *An ass-mill-stone.*—This is a literal translation from the Greek *μύλος ὀνικός* and the expression is a remarkable

proof of the manner in which the Lord spake, viz. from the correspondence of things natural with things spiritual. See the edifying interpretation of the expression given in the extracts at this verse.

Verse 8. *Cut them off, and cast from thee.*—See note at chap. v. 29.

Verse 10. *See ye, lest ye despise, &c.*—See note at chap. xvi. 6.

Verse 10. *Through every thing look at, &c.*—What is here rendered *through every thing*, in the common version of the New Testament is rendered *always*; but in the original Greek it is expressed by διὰ παντός which literally means *through every thing*, and seems intended to describe the interior sight of the wisdom of innocence, which sees the face, that is to say, the mercy and love of God in all His works, even the most minute and singular.

Verse 14. *There is not a will before your Father, &c.*—This is rendered literally from the original Greek, ἐκ ἑστὶ θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν.

Verse 23. *The kingdom of the heavens is likened to a man a king.*—In the common version of the New Testament, what is here rendered *a man a king* is expressed *a certain king*, but in the original it is written ἀνδρῶπω βασιλεῖ, which is literally *a man a king*, and which is so expressed in reference to the heavenly marriage so frequently adverted to above, *man* having respect to the principle of good, and *king* to the principle of truth, thus both together expressing the conjunction of those heavenly principles.

Verse 28. *And taking hold of him choaked him.*—This is literally rendered from the original Greek κρατήσας αὐτὸν ἐπνιγε, and there is reason to believe that it is so expressed in reference to the internal sense, inasmuch as the *choaking* here spoken of has respect to internal or spiritual choaking, which is the interception of charity.

## MATTHEW.



## CHAPTER XIX.

## CHAPTER XIX.

## THE INTERNAL SENSE.

1. **AND** it came to pass, when Jesus had finished these words, He departed from Galilee, and came into the coasts of Judea, beyond Jordan.

2. And many multitudes followed Him, and He healed them there.

3. And the Pharisees came to Him, tempting Him, and saying to Him, is it lawful for a man to put away his wife for every cause?

4. But He answering said to them, have ye not read, that, He who made [them] from the beginning, made them male and female?

5. And said, on this account shall a man leave father and mother, and shall cleave to his wife; and the two shall be one flesh.

6. Wherefore they are no longer two, but one flesh; what therefore God hath yoked together, let not man put asunder.

7. They say unto Him, why then did Moses command to give a bill of divorcement, and to put her away?

8. He saith unto them, Moses, because of the hard-

**THAT** the LORD, as to His Human [principle], arose out of scientifics into the exterior goods of the church and introduced heavenly order into those goods, verses 1, 2.

Teaching from the Word, that every truth has its proper good, and every good its proper truth, and that the understanding of truth ought to be separated from all that is evil and false, that it may be conjoined to the will of good, so that both together may be made one good, verses 3, 4, 5.

In which case they are no longer divided, but united in heavenly marriage, agreeable to Divine Order, which is sacred and inviolable, verse 6.

And although the external of the Word appears to teach



ness of your hearts, permitted you to put away your wives, but from the beginning it was not so.

9. But I say unto you, that whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and he who marrieth her that is put away, committeth adultery.

10. His disciples say to Him, if the case of the man be so with the wife, it is not expedient to marry.

11. But he said to them, all do not apprehend this saying, save [they] to whom it is given.

12. For there are eunuchs, who were so born from the mother's womb; and there are eunuchs who were made eunuchs of men; and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of the heaven. He that is able to comprehend, let him comprehend.

13. Then were there brought unto Him little chil-

otherwise, yet this is merely in accommodation to the natural mind, which is not qualified to receive a purer law, but it is not according to the original order of God, verses 8, 9.

For the order of God requires, that the understanding of truth shall not in any wise separate itself from its proper will of good; so long as that will abides in good, and doth not decline to evil, because in such case spiritual disorder and defilement ensue, verse 9.

And although this law appears to the natural man to be of difficult observance, yet it is not so to the spiritual and celestial man, verses 10, 11.

For the heavenly marriage with the celestial man is effected by the love of truth for its own sake, thus by the Lord through love to Him; and with the spiritual man, by truth first received in the memory, and next intellectually in the thought, thus by the Lord through the understanding of truth; and with the natural man, by scientifics of truths, and by correspondent good of life, thus by the Lord through scientifics of truth; which things can only be comprehended by the intelligent, verse 12.

That the goods and truths of innocence ought all to be

dren, that He should put hands upon them, and pray; but the disciples rebuked them.

14. But Jesus said, suffer the little children, and forbid them not to come to Me, for of such is the kingdom of the heavens.

15. And laying hands on them, He departed thence.

16. And behold, one coming said to Him, good master, what good shall I do that I may have eternal life?

17. But He said to him, why callest thou Me good? none is good but One, the God; but if thou art willing to enter into the life, keep the commandments.

18. He saith to Him, which? but Jesus said, this, thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness.

19. Honour thy father and mother, and, thou shalt love thy neighbour as thyself.

20. The young man saith

ascribed to the Lord, because heaven consists in such acknowledgment, and the Lord hath communication with those goods and truths, verses 13, 14, 15.

No one therefore can enter into heaven, unless he acknowledge the Lord, even as to His Human [essence], to be the God of heaven, and that from Him is every good which is good, and unless he live also according to the precepts of the decalogue, by abstaining from those evils as sins, which are there forbidden, verses 16 to 22.

For the Lord alone is good, and the source of good, and the way to attain conjunction of life with Him is to observe His precepts, verse 17.

Which precepts teach, that man ought not to destroy or pervert in himself the life of love and charity, nor to ascribe that life to himself, but to the Lord alone, nor to call anything good or true but what is of the Lord, thus that he should respect and exalt in himself the Divine Love and Wisdom above every other good and truth, and cherish what is of God in another as in himself, verses 18, 19.

That these precepts cannot

to Him, all these things have I kept from my youth; in what I am yet behind?

21. Jesus said to Him, if thou art willing to be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, follow Me.

22. But when the young man heard the Word, he went away sorrowing, for he had many possessions.

23. But Jesus said to his disciples, verily I say to you, that a rich man shall with difficulty enter into the kingdom of the heavens.

24. But again, I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25. But when His disciples heard [it], they were exceedingly amazed, saying, who then can be saved?

26. But Jesus looking at said to them, with men this is impossible, but with God all things are possible.

27. Then Peter answering said to Him, behold, we have forsaken all and followed Thee, what therefore shall we have?

28. But Jesus said to them, verily I say to you, that ye who have followed Me in the regeneration, when the Son of the Man shall sit on the throne of his glory, ye also shall sit on twelve thrones,

be fulfilled until man removes his heart from riches, fights against concupiscencies, and acknowledges the Lord to be God, verses 20, 21.

Which things appear grievous to those who are in the knowledges of truth separate from the good of charity, verse 22.

Therefore those knowledges, when so separated from life, are rather hindrances to the attainment of conjunction with the Lord, since it is contrary to order that sciences or knowledges of themselves, without the life of love and charity, should be introduced into heaven, verses 23, 24.

Nevertheless they are no hindrances, if the Divine Truth be respected and exalted, verses 25, 26.

For all who renounce the corruptions of self love, and acknowledge the LORD as to His Human [essence] to be God, shall be exalted to communication and conjunction with the LORD in His Divine Truth, and thus to dominion over all inferior goods and truths, verses 27, 28.



judging the twelve tribes of Israel.

29. And every one that hath put away houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred fold, and shall inherit eternal life.

30. But many that [are] first shall be last, and the last first.

And all who reject their hereditary evils and falses, through faith and love to the Lord's Divine Human [principle], shall have eternal conjunction with the Lord in the good of his love, verse 29.

But they who place merit in their own works, instead of ascribing it to the Lord, cannot attain such conjunction, verse 30.

## CHAPTER XIX.

### *EXTRACTS FROM THE THEOLOGICAL WRITINGS*

OF

### EMANUEL SWEDENBORG.



VERSES 3 to 13. That these verses contain interior arcana, may be manifest from the Lord's words, that all do not apprehend these words, but they to whom it is given: the interior arcanum contained in what is here said by the Lord, is little apprehended by men, but is apprehended by all the angels in heaven; the reason is, because the latter perceive those words of the Lord spiritually, and the arcana contained in them are spiritual, being to this effect: in the heavens there are marriages equally as in the earths, but in the heavens marriages are made of like with like, for the man (*vir*) is born to act from understanding, but the woman from affection, and understanding with men is the understanding of truth and good, and affection with women is the affection of truth and good, and whereas all understanding derives

life from affection, therefore they are there coupled together as the affection which is of the will is coupled with a correspondent thought which is of the understanding; for understanding with every one is various, as the truths are various from which it is formed; in general there are celestial truths, there are spiritual truths, there are moral truths, there are civil truths, yea there are natural truths, and of every truth there are innumerable specieses and varieties; and whereas it hence comes to pass that the understanding of one is in no case like that of another, nor the affection of one like the affection of another, therefore to the intent that understanding and affection may nevertheless act in unity, they are so coupled together in heaven, that the correspondent affection which is of the woman is conjoined with the correspondant understanding which is of the man, hence it is that each hath life from the correspondence, full of love. Inasmuch now as two various affections cannot correspond to one understanding, hence in heaven it is in no case given, nor can be given, that one man shall have more wives than one; from these considerations it may be seen and concluded what is also spirritually meant by the above words of the Lord; as what by a *man leaving father and mother and cleaving to his wife, and becoming one flesh*, viz. that a man shall leave that evil and false, which appertains to him in a religious view, and which defiles his understanding, thus which he hath from father and mother, and that his understanding separated from them shall be conjoined with a correspondent affection which is of the wife, whence two become one affection of truth and good; this is meant by the one flesh, in which the two shall be, for flesh in the spiritual sense signifies the good which is of love or affection: *wherefore they are no longer two, but one flesh*, signifies that thus the understanding of good and truth and the affection of good and truth are not two but one, in like manner as will and understanding indeed are two, but still one, in like manner also as truth and good, likewise faith and charity, which indeed are two, but still one, viz. when truth is of good and good is of truth, also when faith is of charity and charity is of faith; hence likewise conjugal love is derived: The reason why *Moses on account of hardness of heart permitted to put away a wife for every cause*, was, because the Israelites and Jews were natural and not spiritual, and they who are merely natural are hard of heart, because they are not in any conjugal love, but in lascivious love, such as is that of adultery: the reason why [*whosoever shall*

*put away a wife except for fornication, and shall marry another, committeth adultery*, is, because fornication signifies what is false, and with the woman the affection of evil and the false, thus an affection which in no sort agrees with the understanding of truth and good, and because from that disagreement conjugal love altogether perishes, which is the love of truth and good, and hence heaven and the church altogether perish with man, for when interior conjunction, which is that of minds [*mentes*] and of minds [*animi*] is annulled, marriage is dissolved: the reason why *he who marrieth her that is put away also committeth adultery*, is, because by her that is put away on account of fornication, is meant the affection of evil and the false, as above, which is not to be coupled with any understanding of truth and good, for hence the understanding is perverted, and also becomes an understanding of what is false and evil, and the conjunction of what is false and evil is spiritual adultery, as the conjunction of truth and good is spiritual marriage.

The reason why the Lord afterwards spake concerning eunuchs was, because the disciples said *if the case be so of a man with a wife, it is not expedient to marry*, and because marriages with the Jewish nation, which was hard of heart, in consequence of being in falses derived from evil, were not marriages but adulteries, as understood in the spiritual sense, wherefore also that nation was called by the Lord an adulterous nation, on which account the Lord spake concerning eunuchs, by whom are meant those, who are not willing to enter into marriage, that is, to be conjoined with the affection of evil, because thus the understanding of truth and of good would be perverted; thus by eunuchs are meant both the married and unmarried, with whom the understanding of truth and of good is conjoined with the affection of truth and good; the reason why they are called eunuchs, is because they have no lasciviousness, such as appertains to those, who from hardness of heart, in which the Jews were, married several wives, and divorced each of them upon every occasion: It is first to be noted, that the marriage of the understanding of truth and of good with the affection of truth and of good, is in general from a three-fold origin, and hence in a three-fold degree; in the supreme degree in the marriage of those who are called celestial; in an inferior degree, of those who are called spiritual; and in the lowest degree, of those who are natural, for there are so many degrees of the interiors of man; hence



there are three heavens, and they who are in the supreme heaven are called celestial, they who are in the inferior heaven are called spiritual, and they who are in the lowest are called natural; the marriage of the understanding of truth and of good with the affection of truth and of good amongst the celestial, is meant by eunuchs who have been *born eunuchs from the mother's womb*, by reason that they, during regeneration, receive truths immediately in the life by the love of them, hence it is that they know truths from the truths themselves; their regeneration by the Lord through love to Him is signified by being made eunuchs in the womb, thus without the lasciviousness of adultery: but the marriage of the understanding of truth and of good with the affection of truth and of good amongst the spiritual is meant by eunuchs who have been made eunuchs by men for these are not regenerated in the womb, that is, by love, but by truths first received in the memory, and next intellectually in the thought, and thus lastly in the life by a certain spiritual affection; these are said to be *made eunuchs of men*, because they are reformed by the understanding grounded in the memory, and man signifies that understanding; as also above, where mention is made of man and wife: but the marriage of the understanding of truth and of good with the affection of truth and of good amongst the natural is meant by *eunuchs who made themselves eunuchs*; for the natural by knowledges and sciences procure to themselves natural lumen, and by good of life, according to those sciences, they procure affection and thence conscience, and because they know no other than that they themselves do this [for the natural man doth not enjoy intelligence like the spiritual man, nor perception like the celestial man] hence it is that they are those who make themselves [eunuchs], but it is so said from the appearance and from the obscure faith appertaining to them: These therefore are the things that are meant by being made eunuchs for the sake of the kingdom of God; and whereas few comprehend these things, it is said by the Lord, *he who is able to apprehend let him apprehend.* *Ap. Ex. 710.*

That a christian, who marries more wives than one, commits natural adultery, is agreeable to the Lord's words, that it is not lawful to put away a wife, because from the beginning they were created to be one flesh, and that he who putteth her away without just cause, and marrieth another, committeth adultery, thus much more, he who doth not put a wife away, but retaineth her, and superinduceth another.

This law enacted by the Lord concerning marriages, derives its internal ground from spiritual marriage; for whatsoever the Lord spake in itself was spiritual: which is meant by these words, "*The words which I speak to you are spirit and are life*, John vi. 63. The spirituality contained in it is this, that by polygamical marriage in the christian orb, the marriage of the Lord and the church is profaned; in like manner the marriage of good and of truth; and besides these, the Word, and with the Word, the church, and the profanation of those things is spiritual adultery. *C. L. 393.*

Genuine conjugal love cannot possibly be given except between two conjugal partners, that is, in the marriage of one man and of one wife, and in no case between more at the same time, by reason that conjugal love is mutual and reciprocal, and the life of the one party is in that of the other, so that they are as it were one; such union is given between two, but not between more, for more cut asunder that love. The men of the most ancient church, who were celestial, and in the perception of good and of truth as the angels, had only one wife; they said that with one wife they perceived celestial delights and happiness, and that they were struck with horror when only mention was made of several conjugal partners: For the marriage of one husband and one wife descends, as was said, from the marriage of good and truth, or from the heavenly marriage, which is of the above quality, as may appear manifest from the Lord's words in Matt. xix. 3 to 12. *A. C. 2740.*

Verses 4, 5, 6. *Have ye not read that He who made them from the beginning, made them male and female, &c.*

That there was implanted in the man and the woman from creation an inclination, and also faculty of conjunction as into one, and that each is still in the man and the woman, is manifest from the book of creation, and at the same time from the Lord's words: In the book of creation which is called Gen. it is written, "*Jehovah God built the rib, which he had taken from the man, into a woman, and brought her to the man; and the man said, this is bone of my bones, and flesh of my flesh; therefore shall a man leave his father and his mother, and shall cleave to his wife, and they shall become one flesh,*" chap. ii. 22, 23, 24. Like things are also said by the Lord in Matt. chap. xix. 4, 5. From these considerations it is evident, that the woman was created out of the man, and that both have an inclination and faculty of re-uniting into one; that they re-unite into one man, is evident also from the

book of creation, where both together are called man. *C. L.* 156.

These expressions also, like all others in the Word, are not only to be understood naturally, but also spiritually, and if they are not spiritually understood, no one can know what is signified by male and female, or husband and wife, being no longer two, but one flesh, as is also said, Gen. ii. 24; by male and female in a spiritual sense is here signified truth and good, consequently also the doctrine of truth, which is the doctrine of life, and the life of truth, which is the life of doctrine; these must not be two, but one, inasmuch as truth does not become truth with man without good of life, neither doth good become good with any one without truth of doctrine, for good doth not become spiritual good, except by truths, and spiritual good is good, but not natural good without it: when those principles are one, then truth is of good, and good is of truth, and this one is meant by one flesh; the case is the same with doctrine and life; these also make one man of the church, when doctrine of life and life of doctrine are joined together with him, for doctrine teaches how he ought to live, and what he ought to do, and life lives it and does it. *Ap Ex.* 725.

From the above considerations it is evident, that love truly conjugal is the union of two, as to the interiors which are of the thought and will, thus which are of truth and good, for truth is of the thought, and good is of the will. For he who is in love truly conjugal, loves what another thinks, and what another wills; thus he also loves to think as another, and loves to will as another; consequently to be united to another, and to become as one man; this is what is meant by the Lord's words in Matthew, "*Two shall be one flesh, wherefore they are no longer two, but one flesh.*" *A. C.* 10169.

Verse 5. *On this account shall a man leave father and mother.*—By the father and mother whom the man is to leave, in the spiritual sense is meant the proprium of his will, and the proprium of his understanding, and the proprium of man's will is to love himself, and the proprium of his understanding is to love his own wisdom; and by *cleaving* is signified to addict himself to the love of the wife; that those two propriums are deadly evils to the man, if they remain with him, and that the love of those two is turned into conjugal love, as a man *cleaves to his wife*, that is, receives her love, see just above, n. 193. *C. L.* 194.



Verse 5. *The two shall be one flesh.*—Good and truth conjoined with angel and man are not two, but one, since in this case good is of truth, and truth of good : The case with this conjunction is, as when man thinks what he wills, and wills what he thinks, on which occasion the thought and will make one, thus one mind, for the thought forms, or presents in form that which the will wills, and the will gives it delight ; hence also it is that two conjugal partners in heaven are not called two, but one angel. This also is what is meant by the Lord's words, Matthew xix, 4, 5, 6, 11. In which words are described the heavenly marriage, in which the angels are, and at the same time the marriage of good and truth ; and by man, *not separating what God hath joined together*, is meant, that good ought not to be separated from truth. *H. H.* 372.

Verse 8. *Moses, because of the hardness of your hearts, permitted you to put away your wives, &c.*—It appears from this passage, and especially from the Divine command to Moses, *to hew him out two tables like unto the former*, Exod. xxxiv. 1 ; that the external of the Word, of the church, and of worship, was accommodated to the Jewish nation, and would therefore have been different, if that nation had been of a different quality. For the sake of that nation therefore it was permitted to marry several wives, which was a thing altogether unknown in ancient times ; and also to put away their wives, for various causes ; hence laws were enacted concerning such marriages and divorces, which otherwise would not have entered the external of the Word ; therefore this external is called by the Lord [the external] of Moses, and is said to be granted on account of *the hardness of their heart*. *A. C.* 10603.

It is here said that Moses permitted, to intimate that the Lord did not permit. *C. L.* 340.

Verse 9. *Whosoever shall put away his wife except for fornication, &c.*—It is evident from these words of the Lord, that nothing else closes and stops up the habitation, the origin, or fountain and its vein, of conjugal love, but adultery. *C. L.* 482.

It is said, if a man put away his wife, and marry another, except for whoredom, he commits adultery, because putting away for this cause is plenary separation of minds, which is called divorce. There are several reasons why adultery is a cause of divorce, which reasons are in rational light, and still at this day are deeply concealed ; from rational light it may be seen, that marriages are holy, and that adulteries are

profane, and thus that marriages and adulteries are diametrically opposite to each other; and that when one opposite acts upon another, it destroys it, even to the last spark of its life; this is the case with conjugal love, when one of the parties commits adulteries, in consequence of what he has confirmed and thereby purposed in his own mind; these observations come into a still clearer light of reason with those who know anything of heaven and hell; for these know that marriages are in heaven and from heaven, and that adulteries are in hell and from hell, and that those two cannot be conjoined, as heaven cannot be conjoined with hell, and that instantly, if they were to be conjoined with man, heaven would recede, and hell would enter. Hence now it is that adultery is a cause of divorce. *C. L. 255.*

Verse 12. *There are eunuchs who are so born. &c.*—They are called eunuchs, who are in the heavenly marriage; *born from the womb* denote those who are as the celestial angels; *made by men* denote those who are as the spiritual angels; *who have made themselves*, denote those who are as angelic spirits, who thus are not principled in charity, but in obedience. *A. C. 394.*

By eunuchs, who made themselves eunuchs for the sake of the kingdom of God, are meant spiritual eunuchs, who are all such as in marriages abstain from the evils of whoredoms; that Italian eunuchs are not meant, is evident. *C. L. 156.*

Verse 14. *Of such is the kingdom of the heavens.*—There are some who suppose that innocence is the same thing with infancy, by reason that the Lord said of infants, that *of such is the kingdom of the heavens, and that they who do not become as infants, cannot enter into the kingdom of the heavens*; but they who imagine thus do not know the internal sense of the Word, and thereby what is meant by infancy; by infancy is meant the innocence of intelligence and wisdom, which is such, that they acknowledge that they have life from the Lord alone, and that the Lord is their only father, since it is from the intelligence of truth, and the wisdom of good which man hath from the Lord alone, that he is man; innocence itself, which in the Word is called infancy, in no case is and dwells except in wisdom, insomuch that the wiser any one is, so much the more innocent he is, wherefore the Lord is innocence itself, because he is wisdom itself. *A. C. 2305.* See more on the state of innocence of the angels in heaven, n. 276 to 283 of the *Treatise on Heaven and Hell*.

Verses 16 to 22. Works done by man are not good, but only such as are done from the Lord with man, but that works

may be done from the Lord and not from man, two things are necessary, *first*, that the Divine, [being or principle] of the Lord be acknowledged, and also, that he be acknowledged to be the God of heaven and earth, even as to the human [principle], and that from him is every good which is good; *secondly*, that man should live according to the precepts of the decalogue, by abstaininig from those evils which are there forbidden, as from the worship of other gods, from profanation of the name of God, from thefts, from adulteries, from murders, from false witnesses, from concupiscencies of the possessions and properties which belong to others. These two things are requisite that the works which are done by man may be good: The reason is, because all good cometh from the Lord alone, and because the Lord cannot enter with man and lead him, so long as those evils as sins are not removed, for they are infernal things, yea they are hell with man; and unless hell be removed, the Lord cannot enter and open heaven. These things also are meant by the Lord's words to the rich man in this chapter, who asked him concerning eternal life, and said, that from his youth, he had kept the precepts of the decalogue, whom the Lord is said to have loved, and to have taught, that he was wanting in one thing, viz. that he should *sell all that he had, taking up the cross*; by selling all that he had is signified, that he should leave his religious [persuasions], which were traditions, for he was a Jew, and also that he should leave the things of his own proprium, which consisted in loving himself and the world better than God, thus in leading himself; and by following the Lord is signified to acknowledge Him alone, and to be led by Him, wherefore also the Lord said, why callest thou Me good, none is good but God alone; by taking up his cross is signified to fight against evils and falses, which are from the proprium. *Ap. Ex. 934.*

Three things were wanting to the young man here spoken of, which are, that he had not removed his heart from riches, that he had not fought against concupiscencies, and that he had not yet acknowledged the Lord to be God; therefore the Lord said, that he should *sell all that he had*, by which is meant that he should remove his heart from riches; that he should *take up the cross*, by which is meant that he should fight against concupiscencies; and that he should *follow Him*, by which is meant that he should acknowledge the Lord to be God. *Doctrine of Life, 69.*

Verse 17. *Why callest thou Me good.*—That the Divine [being or principle] is good itself, is evident from Matthew,



“Jesus said to the young man, why callest thou Me good, *there is none good but the one God,*” by which is meant that it is the Lord who alone is good, thus good itself. *A. C.* 10619.

From what is said in this verse, it appears that good is one. *A. C.* 10154.

Verse 24. *It is easier for a camel to go through the eye of a needle, &c.*—By the rich man spoken of in this verse are meant the rich in each sense, as well natural as spiritual; the rich in a natural sense are they, who abound in wealth, and place their hearts in wealth; but in a spiritual sense the rich are they, who abound in knowledges and sciences, for these are spiritual riches; and who are willing to introduce themselves thereby, from their own proper intelligence, into the things of heaven and the church; and since this is contrary to Divine Order, it is said that *it is easier for a camel to pass through the eye of a needle*; for in the spiritual sense, by a camel is signified the principle of knowledge and of science in general, and by the eye of a needle spiritual truth. That such things are meant by a camel and the eye of a needle, is not known at this day, because heretofore the science hath not been opened, which teaches what is signified in the spiritual sense by those things which are said in the literal sense in the Word; for in singular the things of the Word there is a spiritual sense, and also a natural sense; for the Word, to the intent that there might be conjunction of heaven with the world, or of angels with men, after that immediate conjunction ceased, was written by mere correspondences of natural things with spiritual. *H. H.* 365.

Some have supposed from what is said in this verse, that the rich find a difficulty in entering into heaven, and that the poor enter easily, because they are poor, inasmuch as it is said, “*Blessed are the poor, because their's is the kingdom of the heavens,*” Luke vi. 20, 21; but they who know any thing concerning the spiritual sense of the Word, think otherwise; for they know that heaven is appointed for all who live the life of faith and of love, whether they be rich or poor. From much discourse and life with the angels, it hath been given to know for certain, that the rich come into heaven as easily as the poor; and that man is not excluded from heaven because he abounds in many things, neither is he received into heaven because he is in poverty; there are in heaven both rich and poor, and more rich than poor in

the greater glory and happiness. *H. H.* 357. See the subject more fully discussed, *H. H.* 358 to 365.

Verse 28. *When the Son of the Man shall sit on the throne of His glory.*—To sit on the throne of His glory, signifies to be in His Divine Truth: inasmuch as by the angels, also by the twelve apostles, and likewise by the twelve tribes of Israel are signified all truths of the church, and in the supreme sense the Divine Truth, therefore by their sitting upon thrones is not meant that they are to be so seated, but the Lord is meant as to Divine Truth, from which is judgment; and by judging the twelve tribes of Israel is signified to judge all according to the truths of His church; hence it is evident, that by sitting on a throne, when concerning the Lord, is signified to be judging, thus to judge; it is called a throne of glory, because glory signifies Divine Truth. *Ap. Ex.* 687.

*Ye also shall sit on twelve thrones, &c.*—By the apostles are not here meant apostles, but all truths derived from good which are from the Lord; thus by those words is signified, that the Lord alone is to judge all from truths which are derived from good, thus every one according to those truths. *Ap. Ex.* 9.

By twelve are signified all things, and they are predicated of the truths and goods of heaven and of the church; wherefore the twelve apostles signify all things of the church; and thrones signify judgment; who cannot understand that the apostles are not to judge, and that they are not able? *Ap. Rev.* 233. Compare also *C. R.* 226, and *A. C.* 2129, 2553, 3857.

Verse 29. *Every one that hath put away houses or brethren, &c.*—Who cannot see that father, mother, wife, children, brethren, and sisters, are not here meant, neither houses and lands, but that such things are meant as appertain to the man himself, and are called the things of his proprium, for these things man ought to leave and to hate, if he is willing to worship the Lord, and to be His disciple, and to receive a hundred fold, and to inherit eternal life; the things of man's proprium are the things of his love, and thence of his life into which he was born, consequently they are evils and falses of every kind; and inasmuch as those things are the things of his love and life, therefore it is said in Luke, chap. xiv. 26, that he ought also to hate his own soul: these evils and falses are signified by father and mother, wife, children, brethren and sisters; for all things which are of man's love and life, or which are of the affection and

consequent thought, or which are of the will and consequent understanding, are formed and conjoined like generations descending from one father and one mother, and also are distinguished as into families and houses; the love of self and the consequent love of the world are their father and mother, and the lusts thence arising, with the evils and falses thereof, are the children, who are brethren and sisters: that these things are meant, may appear manifest from this consideration, that the Lord doth not will that any one should hate father and mother, nor wife, nor children, nor brethren and sisters, because this would be contrary to spiritual love implanted in every one from heaven, which is the love of parents towards children, and of children towards parents, also contrary to conjugal love, which is that of a husband towards a wife, and of a wife towards a husband, and likewise contrary to mutual love, which is that of brethren and sisters one amongst another; yea, the Lord teaches, that even enemies are not to be hated, but loved. From these considerations it is evident, that by the names of those who are connected by blood, by affinity, and relationship in the Word, are meant such in a spiritual sense. *Ap. Ex. 724.*

Verse 30. *Many that are first shall be last, &c.*—They who place merit in their actions, have not the faith of charity, for they are willing to be saved not by the Lord's justice, but by their own; that there is no faith of charity in them, that is, no charity, is manifest from hence, that they prefer themselves to others, thus they look at themselves, not at others, only so far as others serve them, and such as are not willing to do this, they either despise or hate; thus by the love of self they dissociate, and in no case associate, and thereby they destroy what is celestial, viz. mutual love, which is the firmament of heaven, for heaven itself, and all its consociation and unanimity subsists and consists in mutual love; for whatsoever destroys unanimity in the other life, this is against the order of heaven itself, thus conspires to the destruction of the whole; such are they who in the actions of their lives place merit, and claim to themselves justice: there are some amongst them who say, that they have laboured in the Lord's vineyard, when yet their minds have been continually intent upon pre-eminence, glory, honours, and also gain, and thus upon becoming greatest in heaven, yea, upon being served by the angels; in heart despising others in comparison with themselves, thus not imbued with mutual love, in which heaven consists, but tainted with the love of self, in which they place heaven, for they



know not what heaven is : These are amongst those who are willing to be first, but become last; and who say that they have prophesied by the name of the Lord, and done many virtues, but to whom it is said, I know you not. *A. C.* 2027.

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## CHAPTER XIX.

### TRANSLATOR'S NOTES AND OBSERVATIONS.

VERSE 12. *For there are eunuchs, who are so born from their mother's womb, &c. &c.*—Another striking instance here occurs of our Lord's manner of speaking, according to a connection of ideas in the internal sense, when yet no such connection appears in the sense of the letter, for *the eunuchs so born from the mother's womb* describe such of the church as are *celestial*; whilst *the eunuchs who were made eunuchs of men* describe those who are *spiritual*; and *the eunuchs who have made themselves eunuchs* describe those who act from obedience.

Verse 21. *Go sell that thou hast, &c.*—Another instance here occurs of the connection of ideas in the internal sense, according to which the Lord so frequently spake, for *to go* is to live according to the truth of the Holy Word; *to sell that thou hast* is to renounce his own proper will and understanding; *to give to the poor* is to become meek and lowly of heart, by rejecting pride and haughtiness; *to come and follow Me* is to believe in and be conjoined with the Lord.

## MATTHEW.

## CHAPTER XX.

## CHAPTER XX.

## THE INTERNAL SENSE.

1. **F**OR the kingdom of the heavens is like to a man an householder, who went out at day-break to hire labourers into his vineyard.

2. But when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3. And going out about the third hour, he saw others standing in the market-place idle.

4. And said to them, go ye also into the vineyard, and whatsoever is just, I will give you. But they went their way.

5. Again going forth about the sixth and ninth hour, he did likewise.

6. But going out about the eleventh hour, he found others standing idle, and saith to them, why stand ye here all the day idle?

7. They say unto him, because no one hath hired us; He saith to them, go ye also into the vineyard, and whatsoever is just ye shall receive.

8. But when even was come the lord of the vineyard saith to his steward, call the la-

That Truth Divine, derived from Divine Good, is the inmost principle of the life of those who constitute the church, and a source also of all their joys and delights, their thoughts, words, and works, verses 1, 2.

That by this principle, as he becomes obedient to it, man is led from a natural state into a spiritual state, and this under every period of his natural life, verses 3, 4, 5.

Even to the period immediately preceding a full reception of good and truth, verses 6, 7.

On which occasion he is gifted with all the joys, delights, and blessednesses ari-

bourers and give them the hire, beginning from the last unto the first.

9. And when they came that [were hired] about the eleventh hour, they received each a penny.

10. But when the first came they supposed that they should receive more, and they likewise received each a penny.

11. And receiving, they murmured against the householder.

12. Saying, these last have wrought one hour, and thou hast made them equal unto us, who have borne the burden of the day, and the heat.

13. But he answering said to one of them, companion, I do not treat thee unjustly; didst thou not agree with me for a penny?

14. Take thine own and go, but I am willing to give to this last even as unto thee.

15. Is it not lawful for me to do what I will in mine own? Is thine eye evil, because I [am] good?

16. So the last shall be first, and the first last, for many are called, but few chosen.

17. And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said to them,

sing from that reception, verses 8, 9.

But this recompense doth not satisfy those, who in their works have sought to establish their own merits, therefore they reject the Divine Good, because its joys are imparted to others as well as to themselves, verses 10, 11, 12.

When yet they ought rather to be more satisfied with that good, from the consideration of its impartiality and universality, and of its willingness to impart its joys to all, verses 13, 14.

Since the Divine Good and the Truth thence derived must needs act in the best manner, and to suppose otherwise is to change good into evil, and truth into the false, verse 15.

Which all do who place merit in their works, and therefore not they who know the truth, but they who love its good, and ascribe thereby all merit to the LORD, are accepted of him, verse 16.

That in the church, where mere falses of doctrine and evils of life have rule, Divine Truth will be blasphemed,



18. Behold, we go up to Jerusalem, and the Son of the Man shall be delivered up to the chief priests and scribes, and they shall sentence him to death.

19. And shall deliver him to the gentiles to mock, and to scourge, and to crucify; and the third day he shall rise again.

20. Then came to Him the mother of the sons of Zebedee, with her sons, worshipping, and asking a certain thing of him.

21. But He said to her, what wilt thou? she saith to Him, say that these my two sons may sit, one on Thy right hand and one on the left, in Thy kingdom.

22. But Jesus answering said, ye know not what ye ask, are ye able to drink the cup which I am about to drink, and to be baptized with the baptism that I am baptized with? They said to Him, we are able.

23. And He saith to them, ye shall indeed drink My cup, and be baptized with the baptism which I am baptized with, but to sit on my right hand, and on My left, is not Mine to give, except to those for whom it hath been prepared of My Father.

24. And when the ten heard they were moved with indignation towards the two brethren.

25. But Jesus calling them said, ye know that the princes of the gentiles exercise

its truth perverted, and its good destroyed, nevertheless the human [principle] of the LORD will attain to plenary glorification, verses 17, 18, 19.

That they of the church, who are principled in charity and the good of charity, supplicate eternal confirmation in those principles from the Divine Being, verses 20, 21.

And are instructed for this purpose, that they ought to prepare themselves to endure temptations, that they may thereby be purified from evils and falses, since none can be confirmed in heavenly good, but such as receive the above preparation from the supreme good, verses 22, 23.

For they who are unprepared, reject heavenly good, seeking to be greatest in the kingdom of heaven, like those who are uninstructed in the nature of heavenly life, verses 24, 25.

dominion over them, and the great exercise authority upon them.

26. But it shall not be so amongst you: but whosoever is willing to become great amongst you, let him be your minister.

27. And whosoever is willing to be first among you, let him be your servant.

28. As the Son of the Man came not to be ministered unto but to minister, and to give His soul a ransom [or redemption] for many.

29. And as they departed from Jericho, much multitude followed Him.

30. And behold, two blind [men] sitting by the wayside, hearing that Jesus passed by, cried out, saying, have mercy on us, Lord, Son of David.

31. But the multitude rebuked them that they should be silent, but they cried out the more, saying, have mercy on us, Lord, son of David.

32. And Jesus standing called them, and said, what will ye that I should do unto you?

33. They say to Him, Lord, that our eyes may be opened.

34. But Jesus having compassion, touched their eyes; and immediately their eyes looked up, and they followed him.

Whereas they ought rather to make themselves the least, since heavenly life consisteth in serving others from love, or in doing good for the sake of good, after the LORD's example, verses 26, 27, 28.

Who out of His Divine Mercy communicates spiritual understanding to those who are ignorant of truth, verse 29, to the end of the chapter.

If they ask it of Him out of the pure love of truth, verse 30.

And are the more urgent to receive, in proportion as they meet with opposition to their desires, verse 31.

And besides explore diligently the end or intention they have in view, when they seek the knowledge of the truth, verses 32, 33.

For in such case their understandings receive light by communication with the LORD's Divine Human [principle], and are elevated into the sphere of heavenly wisdom, which they obey, verse 34.

## CHAPTER XX.

## EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

## EMANUEL SWEDENBORG.



VERSES 1 to 17. *Concerning the labourers in the vineyard, who laboured from the third hour, the sixth, the ninth, the eleventh, and received a like reward.*—By these hours in the world are meant times, but in heaven states of life, because in heaven there are no hours, by reason that times are not measurable, and distinguished into days, and these into hours, as in the world, wherefore instead of those times they perceive states of the life of men, who die old, young, adolescent, or boys, who alike have procured to themselves spiritual life; to labour in the vineyard is to procure that life to themselves, by the knowledges of truth and good derived from the Word, and applied to uses of life; by the third, the sixth, and the ninth hour is signified a like state of the life; for all numbers in the Word, are significative, and those numbers have a like signification: That a vineyard in the Word signifies the spiritual church, and spiritual life appertaining to man, see *A. C.* n. 9139, 3220. That three signify a full state, or what is complete even to the end, see n. 2788, 4495, 7715, 8347, 9825: The like is signified by six and nine, but eleven signify a state not yet full, but still a state receptible, such as appertains to well-disposed boys and infants. The twelfth hour, to which they all laboured, signifies goods and truths in their fulness. *Ap. Ex.* 194.

They who are in internal truths, know that by the learned, the wise, and the intelligent, are signified those who are in good, howsoever unprincipled they may be in any human wisdom and intelligence, and that they shall shine as the stars, and that they who labour in the vineyard, obtain a reward, every one according to the affection of good and truth from which he labours; and that they who labour for the sake of themselves and the world, that is, for the sake of self-excellence and opulence, have their reward in the



life of the body, but in the other life have their lot with the wicked. *A. C.* 3820.

The parables of the Lord concerning labourers in vineyards, signified spiritual churches. *A. C.* 1069.

Verse 16. *So the last shall be first, &c.*—See note at verse 30, the foregoing chapter.

Verse 18, 19. *Behold we go up to Jerusalem, and the Son of Man shall be delivered up to the chief priests and scribes, and they shall sentence Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify; and the third day He shall rise again.*—The spiritual sense of these words is, that Divine Truth in the church, where mere falses of doctrine and evils of life have rule, will be blasphemed, its truths perverted, and its good destroyed; the Son of Man signifies Divine Truth, which is the Word, and Jerusalem signifies the church, where mere falses and evils have rule; by the *chief priests and scribes* are signified the adulterations of good and the falsifications of truth, both from infernal love; by *condemning Him and delivering to the gentiles*, is signified to adjudge Divine Truth and Divine Good to hell, and to deliver to the evils and falses which are thence derived; gentiles [or nations] signify evils which are from hell, and destroy the goods of the church; *to mock, to scourge, and to crucify*, signifies blasphamation, falsification, and perversion of truth, and adulteration and destruction of the good of the church and of the Word; *on the third day He shall rise again*, signifies the plenary glorification of the Lord's Human [principle]. From these considerations it may be manifest, what is signified in the spiritual sense by the Lord's crucifixion, also what by the various mockings on the occasion; also what by the crown of thorns, being set on His head, and their smiting Him with a reed, and their spitting into His face, besides several other things mentioned by the evangelists, viz. that the Jewish nation treated so basely the Divine Truth and Good Itself, which was the Lord, for the Lord suffered the abominable state of that church to be represented in Himself, which is also signified by His *carrying their iniquities*, Isaiah liii. 11; for it was a common thing that a prophet took upon himself the representation of the abominations of the church, as in the case of Isaiah the prophet, who was ordered to *go naked and barefoot three years*, for the sake of representing that the church was without good and truth, Isaiah, xx. 3, 4: and in the case of the prophet Ezekiel, who should *lay siege to a*

*tile, on which was engraven Jerusalem, and should eat a barley cake made with the excrement of an ox, for the sake of representing that the truth and good of the church was so besieged by falses, and so defiled by evils, Ezek. iv. 1 to 13. And in the case of the prophet Hosea, that he was ordered to take a whore to him for a woman, and children of whoredoms, to represent what the quality of the church was at that time, Hosea i. 1 to 11; not to mention other cases; that this was to carry the iniquities of the house of Israel or of the church, is expressly said, Ezek. iv. 5, 6: from these considerations it may be manifest, that all the things which are mentioned concerning the Lord's passion, were representative of the state of the church at that time with the Jewish nation. Ap. Ex. 655.*

*Shall crucify Him.*—There were two capital punishments amongst the Jews, crucifixion and stoning, and by crucifixion was signified condemnation and malediction on account of the destruction of good in the church, and by stoning was signified condemnation and malediction on account of the destruction of truth in the church; the reason why crucifixion signified condemnation and malediction on account of the destruction of good in the church was, because the wood, upon which they were suspended, signified good, and in the opposite sense evil, both of the will; and the reason why stoning signified condemnation and malediction on account of the destruction of truth in the church was, because a stone, by which stoning was effected, signified truth, and in the opposite sense the false, both of the understanding: for all things which were instituted amongst the Israelitish and Jewish nation, were representative and thence significative. Ap. Ex. 655.

Verses 20, 21, 22, 23. *Then came to Him the mother of the sons of Zebedee, &c.*—The reason why the mother of the sons of Zebedee, James and John, asked the things here mentioned was, because by mother is meant the church, by James charity, and by John the good of charity in act; these two, or they who are in them, are in heaven to the right and to the left of the Lord; to the right in heaven is the south, and to the left the north, and in the south are they who are in the clear light of truth from good, and in the north they who are in the obscure light of truth from good; the Divine [principle] Itself proceeding from the Lord as a sun produces such a Divine sphere in those quarters, wherefore no others can be there except those who are in those truths from good; this is signified by what is said, that

to sit at the right hand and at the left of the Lord, is only for those to whom it is given or prepared by the Father; by Father is meant the Divine Good of the Divine Love, from which is heaven and the all of heaven; wherefore by those words of the Lord is meant, that the Lord gives to those to sit at His right hand and at His left in the heavens, for whom it has been prepared from the foundation of the world to share inheritance in the south and in the north. *Ap. Ex. 600.*

Verse 23. *To sit on My right hand and on My left, &c.* —By the right hand is signified the good of celestial love, which is the good of love to the Lord, and by the left hand is signified the good of spiritual love, which is the good of love towards the neighbour: hence also all things which are on the right part of man correspond to celestial good, and those on the left to spiritual good; for all things appertaining to man correspond to heaven: They who are in those goods, are meant by sitting on the right hand and on the left of the Lord, where He says, "*To sit on My right hand and on My left, is not Mine to give, but [to those] for whom it is prepared;*" to give to those for whom it is prepared, signifies to give from a principle of mercy, to those who are in the good of life and of faith, thus who are in celestial good and in spiritual good. *A. C. 9511.*

They who believe the Word only according to the letter, and not according to its interior sense, cannot be in any light, for light from heaven flows-in through what is internal into what is external; and what is believed without light from heaven, appears as truth, but still with those who so believe, it is false, for they have a material and terrestrial idea concerning truth, and not at the same time a spiritual and celestial idea, and every material and terrestrial idea, if light from heaven be not in it, abounds with fallacies; as for example; James and John, inasmuch as they had a terrestrial idea concerning the Lord's kingdom, "*asked to sit one on His right hand, and the other on the left in His kingdom; but Jesus said, Ye know not what ye ask; ye know that the princes of the gentiles exercise dominion over them; it shall not be so amongst you, but whosoever is willing to be great among you, let him be your minister; and whosoever is willing to be first among you, let him be your servant.*" They who are of this character, as the two disciples were at that time, do not know what the heavenly kingdom is, nor what its glory is, nor what love is, yea, nor what faith is, and in general not what good is, for



they judge from things corporeal and earthly, and every delight of the body and its senses they call good, and eminence over others they call glory, the love of the world and the love of self they call heavenly love, and the scientific principle rendered persuasive, they call faith; when they think of God, they think materially; and therefore either deny God, and set nature in the place of God, or worship idols, or dead men. *A. C.* 10582.

Verses 26, 27. *Whosoever is willing to become great among you, let him be your minister, &c.*—Mutual love, which alone is heavenly, consists in this, that it not only says, but acknowledges and believes, that it is most unworthy, and that it is somewhat vile and filthy, which the Lord out of infinite mercy continually withdraws and withholds from hell, into which it continually endeavours yea desires to precipitate itself; it acknowledges and believes this, because it is true, not that the Lord, nor any angel, wills such acknowledgment and belief for the sake of any one submitting himself, but lest he should be puffed up, when yet he is of such a quality, as if excrement should say that it is pure gold, or as if a fly feeding on dung should say that it is a bird of paradise; so far therefore as man believes that he is of such a quality, so far he recedes from the love of self and its lusts, and so far he abhors himself; and so far as this is the case, so far he receives from the Lord celestial love, that is, mutual love, which consists in being willing to serve others; these are they who are meant by the least, who in the Lord's kingdom become the greatest. *A. C.* 1594.

In heaven no one is willing to be a lord, and thus to regard another as a servant, but every one is willing to minister and to serve another: hence it is evident what form of government prevails in the heavens; this form is described by the Lord in Matthew, "*It shall not be so amongst you; but whosoever is willing to be great among you, let him be your minister; and whosoever would be first, let him be your servant.*" Such is the conduct of him who from the heart loves his neighbour, or who is sensible of delight and blessedness in doing good to others without any view to himself, that is, who hath charity towards the neighbour. *A. C.* 5722.

By uses are meant goods, and hence by doing uses is meant to do goods; and by doing uses or goods, is meant to serve others and to minister to them; persons of this character, although they are in dignity and in opulence, still do not regard dignity and opulence any otherwise than as means to do uses, thus to serve and to minister.

These are they who are meant by the Lord's words, "*Who-soever is willing to be great among you, let him be your minister; and whosoever is willing to be first, let him be your servant.*" These also are they, to whom government in heaven is entrusted by the Lord, for government is to them a medium of doing uses or goods, thus of serving, and when uses or goods are ends or loves, in this case they do not govern, but the Lord, for all good is from Him. *D. P.* 215.

A man who worships God is sometimes called a servant, sometimes a minister, and he is called a servant of God who is in truths, and a minister of God who is in goods; the reason is, because truth serves good, and good ministers to truth. *Ap. Rev.* 128. See also *Ap. Ex.* 155.

Verse 28. *To give His soul a ransom [or redemption] for many.*—By redemption is meant a vindication from evils and liberation from falses, and hence it may be manifest how the Lord's words are to be understood, where He says, "*The Son of Man came to give His soul a ransom [or redemption] for many,*" viz. that they might be vindicated and liberated from hell; for the passion of the cross was the last combat and plenary victory, by which He subjugated the hells, and by which He glorified His Human [principle]. *Ap. Ex.* 328.

The celestial principle of love is of this quality, that it is not willing to be [the property] of itself, but of all, so that it is willing to give all its own to others; in this consists the essence of celestial love; the Lord, inasmuch as He is Love Itself, or the essence and life of the love of all in the heavens, is willing to give to the human race all things that are His, which is signified by what the Lord said, "*That the Son of Man came to give His soul a ransom [or redemption] for many:*" wherefore all in heaven, who desire to become great and greatest, are rejected, because it is contrary to the essence and life of heavenly love, which is from the Lord: hence also it is, that nothing is more contrary to heavenly love than the love of self. *A. C.* 1419.

## CHAPTER XX.

### TRANSLATOR'S NOTES AND OBSERVATIONS.

VERSE 13. *Companion, I do not treat thee unjustly.*—In the common version of the New Testament, what is here ren-

dered *companion* is called *friend*, as if it had been a translation from φίλος, which properly means a friend, whereas it is expressed in the original by ἑταῖρος which properly means a *companion*. The distinction between a *friend* and a *companion* in the letter is obvious, and ought to be preserved on account of the distinction in the internal sense; for according to this latter sense, by a *friend* is meant one with whom there is *connection of love*, whereas by a *companion* is meant one with whom there is merely acquaintance by knowledge. The same expression occurs again, chap. xxii. 12. And is there also applied to express knowledge without love and charity.

Verse 21. *Say that these my two sons may sit, &c.*—In the common version of the New Testament, what is here rendered say, is translated *grant*, but the expression in the original is εἰπὲ which is literally *say*, and appears to carry more meaning with it than the term *grant*, as implying that the favour requested depended entirely on the Lord's Word; therefore it is expressed in another place, *say the word only, and my child shall be healed*, Matt. viii. 8.

Verse 23. *To sit on My right hand and on My left, is not Mine to give, &c.*—In the common version of the New Testament there is an interpolation in this passage, which is not to be found in the original, and is on that account properly enough printed in italics, viz. *it shall be given*; so that the whole verse runs thus, *To sit on My right hand and on My left, is not Mine to give, but it shall be given to those for whom it is prepared of My Father*. But according to this interpolation, the Lord is made to say what he doth not say, viz. that to sit on His right hand and on His left, is not His to give, whereas He only declares, that it is not His to give but (or except) to the prepared. The power therefore of dispensing future rewards belongs of right to Him, as it is said, John xvii. 2. but then He dispenses only according to the laws of His own order, which laws require that there be a suitable preparation on the part of him who is to receive.

Verses 25, 26, 27. *The princes of the gentiles, &c.*—The Lord here again speaks in reference to the heavenly marriage, when he distinguishes between the *princes* of the gentiles, and the *great*, and ascribes to the former the exercise of *dominion*, and to the latter, that of *authority*. A similar distinction is made between him that is willing to become *great*, and him that is willing to be *first*, also between being a *minister* and a *servant*.



Verse 28. *To give His soul a ransom [or redemption].*—Swedenborg renders it a redemption.

Verse 34. *Their eyes looked up.*—What is here rendered *looked up*, in the common version of the New Testament is translated *received sight*; but the original expression is ἀνέβλεψαν, which literally means *looked up*, and seems intended to express something more than a mere reception of sight, viz. *an elevation of the eye*, both of mind and of body, to the great Redeemer.

## MATTHEW.



## CHAPTER XXI.

## CHAPTER XXI.

## THE INTERNAL SENSE.

1. **AND** when they drew nigh to Jerusalem, and were come to Bethpage unto the mount of Olives, then Jesus sent two disciples.

2. Saying to them, go ye into the village over against you, and immediately ye shall find an ass tied, and a colt with her, when ye have loosed, bring [them] to Me.

3. And if any one say any thing to you, ye shall say that the Lord hath need of them, and immediately he will send them.

4. But all this was done, that it might be fulfilled, which was declared by the prophet, saying,

5. Say ye to the daughter of Sion, behold, thy king cometh to thee, meek, and mounted upon an ass, and a colt the foal of her that is used to the yoke.

6. But when the disciples were gone, and had done as Jesus commanded them.

They brought the ass and the colt, and put on them their cloaths, and they set [Him] upon them.

8. But a very numerous

THAT the LORD from His Divine Love, and by His Divine Truth, explores the principles of the natural man as to good and truth, requiring them to be separated from all that is evil and false, and to receive influx of life from Himself, verses 1, 2.

And if the persuasion of the natural man oppose, they are to be overcome by teaching the necessity of such an influx to restore Divine Order, verse 3.

Because it had been predicted, that Divine Order requires, that the natural principle should be subservient to the spiritual, the spiritual to the celestial, and the celestial to the divine, verses 4, 5.

Which prediction is accomplished in the church at its beginning, in which goods and truths in every complex, together with all perceptions, are acknowledged to be from the LORD, and to be His, verses 6, 7, 8.

multitude strewed their garments in the way, but others cut down branches from the trees and strawed [them] in the way.

9. But the multitudes that went before, and they that followed, cried out, saying, Hosanna to the Son of David; blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10. And when He was come into Jerusalem, all the city was moved, saying, who is this?

11. But the multitudes said, this is Jesus the prophet from Nazareth of Galilee.

12. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them who sold doves;

13. And saith to them, My house shall be called a house of prayer, but ye have made it a den of thieves.

14. And there came to Him the blind and the lame in the temple, and He healed them.

15. But when the chief priests and the scribes saw the wonderful things which He did, and the children crying out in the temple, and saying,

And in which all things interior and exterior exalt the Divine Human [principle] of the LORD and whatsoever proceeds from it, verse 9.

That when the LORD comes to His church, there is disturbance amongst those who are in doctrinals, with enquiry concerning Him, whilst they, who are in the love of truth for truth's sake, confess Him, verses 10, 11.

At the same time there is a separation of those from the church, who make gain of holy things, whether by truths or goods, and who thus defile all worship by perversion of what is holy, verses 12, 13.

But they who are in ignorance and in want of heavenly good, by faith in the LORD's Divine Human [principle] are restored to the knowledge of truth and to the possession of good, verse 14.

Which heavenly principles can only be received and returned by those who are in the humility of innocence, verses 15, 16.



Hosanna to the son of David, they were indignant;

16. And said to Him, hearest thou what these say? But Jesus saith to them, yea; have ye never read, that out of the mouths of babes and sucklings thou hast perfected praise?

17. And leaving them, He departed out of the city to Bethany, and lodged there.

18. But in the morning, as He returned into the city, He hungered.

19. And seeing one fig-tree in the way, He came to it, and found nothing thereon but leaves only, and saith to it, let there be no longer fruit produced from thee for the age: and instantly the fig-tree withered away!

20. And when the disciples saw, they wondered, saying, how instantly is the fig-tree withered away!

21. But Jesus answering, said to them, verily I say to you, if ye have faith, and doubt not, ye shall not only do this [which is done] to the fig-tree, but also, if ye shall say unto this mountain, be thou removed, and be thou cast into the sea, it shall come to pass.

22. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23. And when He was come into the temple, the chief priests and elders of the people came to Him as

Therefore the LORD can have no communication with others, notwithstanding His Divine Love and desire to bless them, verses 17, 18.

Because they are in truth falsified, and therefore can never produce any natural good from a spiritual origin, but are destitute of good and truth, which appears surprising to those who are principled in good and truth, verses 19, 20.

Because these latter have power through Divine grace over all evil of self love and the love of the world, to remove it from themselves, and whatsoever they will and ask from the LORD, it is done, verses 21, 22.

Nevertheless others make a shew of enquiring concerning the LORD's Divine power and its origin, but inasmuch

He was teaching, saying, in what power doest Thou these things? and who gave Thee this power?

24. But Jesus answering, said to them, I also will ask you one word, which if ye tell Me, I also will tell you in what power I do these things.

25. The baptism of John whence was [it]? from heaven or from men? but they reasoned with themselves, saying, if we shall say, from heaven, He will say to us, why did ye not then believe him?

26. But if we shall say, from men, we fear the multitude, for all hold John as a prophet.

27. And answering Jesus they said, we do not know. And He said unto them, neither tell I you in what power I do these things.

28. But what think ye? a man had two children, and coming to the first he said, child, go, work to day in my vineyard.

29. But he answering, said, I will not, but afterwards repenting, he went.

30. And coming to the second, he said likewise; but he answering said, I [go] Lord, and went not.

31. Whether of the two did the will of the father? they say to him, the first. Jesus saith to them, verily I say to you, that the publicans and the harlots shall go be-

as they never submit to be purified by the truths of the Word, and to acknowledge its Divine spirituality, therefore they are incapable of receiving any saving knowledge respecting the LORD's Divine Human [principle], verses 23 to 28.

Yet human considerations restrain them from denying with their lips the Divinity of the Word, verse 26.

Thus they are in a worse state than those who are ignorant of the Word, because they do not act according to what they profess, and thereby they profane the Word, whereas they who are in ignorance cannot profane, therefore may more easily be brought to repentance of life, verses 28 to 33.

fore you into the kingdom of God.

32. For John came to you in the way of justice, and ye did not believe him; but the publicans and harlots believed him; but ye seeing [it] repented not afterwards, that ye might believe him.

33. Hear another parable, there was a certain man a householder, who planted a vineyard, and placed a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went abroad.

34. But when the time of the fruits drew near, he sent his servants to the husbandmen, to receive the fruits of it.

35. And the husbandmen taking his servants, beat one, killed another, and stoned another.

36. Again he sent other servants more than the first, and they did unto them likewise.

37. But last of all he sent to them his son, saying, they will reverence my son.

38. But when the husbandmen saw the son, they said in themselves, this is the heir, come ye, let us kill him, and let us seize on his inheritance.

39. And taking him they cast [him] out of the vineyard, and killed him.

40. When therefore the Lord of the vineyard cometh,

For spiritual truth is communicated from the LORD by the Word to man, as a security against evils and falses, and for the procuring of heavenly good, and the attaining interior intelligence, verse 33.

And the LORD is continually willing by the truths of the Word to produce in man's mind the good of love and charity, verse 34.

But they, who are in the science of truth without its life, either pervert, or reject, or falsify those truths, verses 35, 36.

So that they refuse to acknowledge the Divine Truth Itself made manifest in the flesh, and thus separate themselves from the LORD, verses 37, 38, 39.

Therefore they perish in the day of judgment, being



what will he do to those husbandmen?

deprived of all knowledge of the truth, which is communicated to those who are in good, verses 40, 41.

41. They say to him, he will evilly destroy those evil ones, and will let out the vineyard to other husbandmen, who will render him the fruits in their season.

42. Jesus saith to them, have ye never read in the scriptures, the stone which the builders disallowed, the same was made into the head of the corner; this was made by the Lord, and is marvellous in our eyes.

As had been predicted, verse 42.

43. Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof.

For the science of truth cannot remain with those who are not in the life of truth, but with those who are in the life, it remains, verse 43.

44. And whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it shall thresh [or winnow] him.

And in these latter it dissipates all that is evil and false, and when admitted fully into the life, it purifies them from all impure loves, verse 44.

45. And when the chief priests and the pharisees heard His parables, they knew that He spake of them.

Whereas the former seek to destroy the truth which they know, because it witnesses against their evil lives, but they are restrained by external bonds, verses 45, 46.

46. And when they sought to lay hold of Him, they feared the multitudes, because they held Him as a prophet.

## CHAPTER XXI.

## EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

## EMANUEL SWEDENBORG.



VERSE 1. *When they were come unto the mount of olives, &c.*—Jesus went from the mount of Olives to Jerusalem, and suffered, and by this was signified, that in all things he acted from Divine Love, for the mount of Olives signified that love; for whatsoever the Lord did in the world was representative, and whatsoever he spake was significative: the reason why He was in representatives and significatives, when in the world, was, that He might be in the ultimates of heaven and of the church, and at the same time in their first principles, and thus might govern and arrange ultimate things from first principles and all intermediate things from first principles by things ultimate; representatives and significatives are in ultimate things. *Ap. Ex. 405.*

Verse 5. *Thy King cometh to thee, meek, and mounted upon an ass, and a colt, &c.*—He who doth not know what is signified by a horse, a mule, and the foal of an ass, in the representative sense, will believe that the LORD's riding upon the foal of an ass signified misery and humiliation, when yet it signified royal magnificence; wherefore also the people on the occasion proclaimed the Lord a king, and strewed their garments on the way. The reason why this was done when he went to Jerusalem was, because by Jerusalem is signified the church, and garments signify truths clothing good and serving it. *Ap. Ex. 31.*

Inasmuch as the Lord entered Jerusalem as a king, it is manifest that by Jerusalem is meant heaven and the church, in which the Lord reigns by his Divine Truth. *Ap. Ex. 850.*

To ride upon an ass, was a token that the natural principle was subordinate, and to ride upon a colt the son of an ass, that the rational principle was subordinate; hence it pleased the Lord to do so, both because it was the badge of a judge and of a king to ride upon them, and that at the same time the representatives of the church might be fulfilled. From these considerations it is now manifest, that all and singular things

in the church of that time were representative of the Lord, and hence of the celestial and spiritual things which are in His kingdom, and this even to a she-ass and the foal of a she-ass, by which was represented the natural man as to good and truth; the cause of the representation was, that the natural man ought to serve the rational, and this the spiritual, and the spiritual the celestial, and the celestial the Lord; such is the order of subordination. *A. C.* 2781.

Verse 8. *The multitude strewed their garments in the way, others cut down branches from the trees, &c.*—By the disciples putting their garments on the ass and her colt, was represented that truths in every complex should be strewed beneath the Lord as the highest judge and king, for the disciples represented the church of the Lord as to truths and goods; and their garments the truths themselves; the like was represented by the multitude strewing their garments in the way, and also the branches of trees; the reason why they strewed them in the way was, because by way is signified the truth by which the man of the church is led. The reason why they strewed branches of the trees, was, because trees signified perceptions and also knowledges of truth and good, hence the branches denote the truths themselves. *A. C.* 9212.

Verse 9. *Blessed is he that cometh in the name of the Lord.*—In many passages in the Word mention is made of the name of Jehovah, the name of the Lord, the name of Jesus Christ, and the name of God: they who do not think beyond the sense of the letter, suppose that a name alone is meant; yet by name is not meant name, but all that by which the Lord is worshipped, which all has reference to love and faith; hence by the name of the Lord in the Word are meant all things of love and faith by which He is worshipped. The reason why by the name of Jehovah or the Lord is not meant the name itself, but all things of love and of faith, originates in the spiritual world; the names used on earth are not there uttered, but the names of the persons of whom they speak are formed from the idea of all things which are known concerning them, which are compressed into one term; such is the utterance of names in the spiritual world, whence it is that names also in that world, like all other things, are spiritual: The name Lord and the name Jesus Christ are not there uttered as on earth, but instead of those names a name is formed from the idea of all things which are known and believed concerning Him, which idea is derived from all things of love and faith in Him; the reason is, because these things in the complex are the Lord with them; for the Lord is with



every one in the goods of love and of faith which are from Him; this being the case, every one is there immediately known as to his quality in regard to love and faith in the Lord, if he only utters with a spiritual voice, or a spiritual name, the Lord, or Jesus Christ; and hence also it is, that they, who are not in any love or in any faith in Him, cannot name Him, that is, form any spiritual name concerning Him. *Ap. Ex. 102.*

Verse 12. *Jesus cast out all them that sold and bought in the temple, &c.*—By *those that sold and bought* are signified those, who make gain to themselves from things holy; by the *tables of the money changers* are signified from holy truths; and by the *seats of them who sold doves* are signified those who [do so] from holy goods; wherefore it is afterwards said that they *made the temple into a den of thieves*, for thieves are those who plunder the truths and goods of the church, and hence make to themselves gain, *Ap. Ex. 840.*

Verse 13. *My house shall be called the house of prayer, but ye have made it a den of thieves.*—By *house* in an universal sense is signified the church, and because worship was performed in the temple at Jerusalem, therefore it is called *the house of prayer*; by *a den of thieves* is signified evil of life derived from falses of doctrine; they are called thieves who steal truths from the Word, and pervert them and apply them to falses and evils, and thereby extinguish them. *Ap. Ex. 325, 410.*

Verse 15. *The children crying out in the temple, and saying, Hosanna to the son of David.*—The reason why the children cried out *Hosanna to the son of David*, was, that it might be represented that innocence alone acknowledges and receives the Lord, that is, they who have innocence. *A. C. 5236.*

Verse 16. *Out of the mouths of babes and sucklings thou hast perfected praise.*—By *praise being perfected out of the mouths of babes and sucklings* is signified, that praise cannot come to the Lord by any other way than by innocence, since by this alone is effected all communication, and all influx, consequently access; hence it is that the Lord saith, “*Except ye be converted and become as children, ye shall not enter into the kingdom of the heavens.*” *A. C. 5236.*

Babes denote celestial love, sucklings denote innocence. *A. C. 3183.*

Verses 18, 19. *As He returned into the city, He hungered, and seeing one fig-tree in the way, &c.*—By the *fig-tree* is here meant the church with the Jewish nation; that with that nation there was not any natural good, but only truth

falsified, which in itself is the false, is signified by the Lord coming to the fig-tree, but finding nothing in it except leaves; the fruit, which He did not find, signifies natural good, and the leaf signifies truth falsified, which in itself is the false, for leaf in the Word signifies truth, but the leaf of a tree which is without fruit signifies the false, but with that nation truth falsified, because they had the Word, in which are truths, but which they falsified by application to themselves, whence came their traditions; that that nation was never about to do any natural good from a spiritual origin, which is called spiritual-natural [good], is signified by the words which the Lord said concerning it, "*Let there be no longer fruit produced from thee for ever, whence it withered instantly;*" by withering is signified that there was no longer any good and truth; the reason why the Lord saw and said this when he returned into the city and hungered is, because by the city Jerusalem is signified the church, and by hungering when concerning the Lord, is signified to desire good in the church: He who doth not know what a fig-tree signifies, and that by the above fig-tree is meant the church with the Jewish nation, conceives no otherwise than that what is here related was done by the Lord from indignation because He hungered, but the deed was not on that account, but to the intent that it might be signified that the Jewish nation was of such a quality; for all the Lord's miracles involve and signify such things as are of heaven and the church, whence those miracles were Divine. *Ap. Ex.* 403.

It is said in the gospel according to Mark, chap. 11, verse 13, *That the time of figs was not yet*, and by it is meant that the church was not yet commenced; that the commencement of a new church is meant by a fig-tree, is evident from the Lord's words in Matthew, chap. xxiv. 32, 33. *Ap. Ex.* 386.

Every man, who from natural becomes spiritual, undergoes two states; in the first state, which is called the state of reformation, he is in full liberty of acting according to the rationality of his understanding, and in the second, which is the state of regeneration, he is also in similar liberty, but in this case wills and acts, thinks and speaks from the new love and new intelligence which are from the Lord; for in the first state the understanding acts the first part, and the will the second, but in the second state the will acts the first part, and the understanding the second. The man who stops in the first state, and doth not enter into the second, is like a tree, which bears only leaves, and not fruits, concern-

ing which it is said in the Word, that it ought to be rooted up and cast into the fire. *C. R.* 106.

The Jewish Church was specifically here meant by the fig-tree, in which church there was no longer any thing of natural good, but the doctrinal of faith or truth, which is a leaf; the vastated church is such that it knows truth, but is not willing to understand it; they are of a similar quality, who say that they know truth, or the things which are of faith, and have nothing of the good of charity; they are only leaves of the fig-tree, and wither away. *A. C.* 885.—See also *A. C.* 217, 4314.

Verses 21, 22. *If ye have faith, ye shall say unto this mountain, &c.* See note at chap. 17, verse 20.

By what is said in the above verses is described the power of those who are in the Lord; these do not will any thing, and thus do not ask any thing, but from the Lord, and whatsoever they will and ask from the Lord, this is done; such power the angels in heaven have, that they obtain whatsoever they will, but still they do not will any thing but what is of use, and this they will as from themselves, nevertheless it is from the Lord. *Ap. Rev.* 951.

Verse 33. *A certain man, a householder, planted a vineyard, &c.*—By the *vineyard*, which the householder planted, is signified the church instituted amongst the sons of Israel; by the *hedge*, which he set about it, is signified a guard from the falses of evil which are from hell; by his *digging a wine-press* in it is signified that it had spiritual good; and by *building a tower* are signified interior truths from that good, which looked to heaven; by *letting it out to husbandmen* is signified to that people; by their killing the servants sent to them are signified the prophets; and by their finally killing the son is signified the Lord. *Ap. Ex.* 922.

That wisdom, intelligence, reason, and science, are not of man, but of the Lord, appears clearly from what the Lord taught, as in Matthew, where the Lord compares himself to an householder, who planted a vineyard, and set a hedge about it, and let it out to husbandmen. *A. C.* 124.

When the church of the Lord is compared to a vineyard, those things which are of worship, and also of its preservation, are compared to a wine-press, and to a tower in the vineyard. *A. C.* 1306.

Verse 41. *When the Lord of the vineyard cometh, he will destroy the evil, and let out his vineyard to other husbandmen.* All they, who live according to the commandments of the decalogue from a principle of religion, are saved; but all they



who do not so live from a principle of religion, are damned: They who live according to the commandments of the decalogue from a principle of religion, being instructed after death by the angels, receive truths and acknowledge the Lord; the reason is, because they shun evils as sins, and hence are in good, and good loves truth, and from the desire of love receives it. This is meant by the Lord's words to the Jews, "*The kingdom of God shall be taken from you, and given to a nation bringing forth fruits,*" Matt. xxi. 43; also by these words, "*When the Lord of the vineyard cometh, he shall destroy the evil, and shall let out his vineyard to other husbandmen, who shall render to him the fruits in their season.*" *Doct. of Life*, 65.

Verse 42. *The stone which the builders disallowed, the same is made into the head of the corner.* The stone of the corner signifies all Divine Truth upon which heaven and the church are founded, thus every foundation; and whereas a foundation is the ultimate, on which a house or temple rests, therefore it signifies all things; inasmuch as by the stone of the corner are signified all things on which the church is founded, therefore it is said in Isaiah, "*He will found in Zion a stone, a stone of a corner of price, of a foundation founded,*" xxviii. 16 verse: And since by stone of a corner is signified all Divine Truth on which the church is founded, therefore also the Lord as to the Divine Human [principle] is signified, because all Divine Truth proceeds from Him: the builders or architects, who rejected that stone, are those of the Jewish church, which rejected the Lord, and with Him every Divine Truth; for with them prevailed nothing but vain traditions derived from the sense of the letter of the Word, in which traditions the essential truths of the Word were falsified and its goods adulterated. *Ap. Ex.* 417.

The stone is the Lord: the builders are they who are of the church. *A. C.* 9256.

Verse 43. *The kingdom of God shall be taken from you, &c.* That the kingdom of God here signifies the church as to truths, thus also the truths of the church, is evident, inasmuch as it is said, that it should be taken away from them, and given to a nation bringing forth the fruits thereof, where fruits denote goods. *Ap. Ex.* 48.

## CHAPTER XXI.

## TRANSLATOR'S NOTES AND OBSERVATIONS.

VERSE 5. *The foal of her that is used to the yoke.*—What is here rendered *used to the yoke* is a literal translation from the original Greek ὑποζυγία.

Verse 19. *And seeing one fig-tree, &c.*—In the common version of the New Testament the numerical expression *one*, here applied to the fig-tree, is omitted, the translators probably fancying it of no importance when yet in its internal sense it doubtless contains a most significant meaning.

Verse 29. *But afterwards repenting he went.*—The word here rendered *repenting* is in the original μεταμεληθεὶς, which denotes a change of will and affection. See note at chap. iii. 2.

Verse 42. *This was made by the Lord, &c.*—It is remarkable that the original term here rendered *this* is αὐτή in the feminine gender, and therefore it cannot relate to the disallowed stone which is in the masculine gender, but to the *head of the corner* called in the original κεφαλὴν γωνίας, thus in the feminine gender.

Verse 44. *It shall thresh [or winnow] him.*—In the common version of the New Testament, what is here rendered *it shall thresh [or winnow] him*, is translated *it shall grind him to powder*; but the original expression is λικμήσει αὐτόν, which literally means *shall thresh [or winnow] him*, and appears to have respect to a work of spiritual separation and purification, in consequence of the reception of the truth relating to the Lord's Divine Human [principle]. It is remarkable also that a distinction is made by the Lord in this verse between a man *falling on the stone*, and the stone *falling on him*, as also between the effects in both cases, and there can be no doubt but that the distinction is of the greatest importance to be attended to, though perhaps it may not be so easy to apprehend in what it is grounded. The *stone* manifestly has reference to the truth relating to the Lord Himself in His Divine Human [principle], and to fall on this stone may possibly relate to man's first reception of this truth in his understanding, the effect of which reception is here described by his being *broken*, that is disturbed and shaken as to all his former thoughts, ideas, and purposes; but this

stone *falling on the man* may possibly relate to his further reception of the same truth in his will or love, in which case the effect of reception is described by his being *threshed or winnowed*, in other words purified through a separation of all evil intention and false imaginations.



## MATTHEW.



## CHAPTER XXII.

## CHAPTER XXII.

## THE INTERNAL SENSE.

1. **AND** Jesus answering, again said to them in parables, saying,

2. The kingdom of the heavens is like unto a man a king, who made a marriage for his son ;

3. And sent forth his servants to call them that were called to the marriage, and they were not willing to come.

4. Again he sent forth other servants, saying, say to them that were called, behold, I have prepared my dinner; my oxen and fatlings are sacrificed, and all things are ready; come to the marriage.

5. But they making light of it went away, one to his own field, and another to his merchandize.

6. But the rest, laying hold of his servants, treated [them] contemptuously, and slew [them].

7. But when the king heard he was angry, and sending his armies, he destroyed those murderers, and burned their city.

8. Then saith he to his servants, the marriage truly

That heaven and the church are an image and likeness of the LORD through the reception of His Divine Love and Wisdom in conjunction, verses 1, 2.

To which reception all are called by the Word, but they who are in mere natural loves reject the call, verse 3.

And though the call be repeated, and the Lord offers to conjoin Himself to them, and them to Himself, by love, and to endow them with all external and internal goods thence derived, yet they who are in mere natural loves, prefer their own natural good to spiritual good, and their own natural truth to spiritual truth, verses 4, 5.

And thus destroy in themselves all spiritual good and truth, verse 6.

Whereby they plunge themselves into all kinds of evils and falses, to the utter extinction of all spiritual life and doctrine, verse 7.

Nevertheless, the Word, though rejected by some, is

is ready, but they who were bidden were not worthy.

9. Go ye therefore into the cross-ways of the ways, and as many as ye find call to the marriage.

10. And those servants going out into the ways, gathered together all as many as they found both evil and good; and the marriage was filled with guests.

11. But when the king came in to view the guests, he saw there a man who had not on a wedding-garment.

12. And he saith to him, Companion, how camest thou in hither not having a wedding-garment? but he was speechless.

13. Then said the king to the ministers, when ye have bound him feet and hands, take him, and cast him out into the darkness the most outward; there shall be weeping and gnashing of teeth.

14. For many are called, but few chosen.

15. Then the pharisees departing, took counsel together how they might ensnare Him in word [or discourse].

16. And they send out to Him their disciples, with the Herodians, saying, Master, we know that Thou art true, and teachest the way of God

communicated to others who are in falses of ignorance, and they are thus called to conjunction of life with the LORD, verses 8, 9, 10.

But of these, some admit only the science of truth in the understanding, without conjoining it with charity in the will, and thus have indeed a semblance of spiritual life, when yet it is merely natural, verse 11.

Therefore in the day of inquisition, they are found to be void of all truth, and are deprived of all knowledges derived from the Word, and consociated with those who are in falses derived from evil, verses 12, 13.

For man is not saved by knowledge alone, but by a life according to knowledge, which is charity, verse 14.

That they who are in hypocritical worship, treat the Word with much outward respect, and consult it for the regulation of the external man as to things of moral and civil life, verses 15, 16, 17.

in truth, and carest not for any one, for Thou lookest not to the face of men.

17. Tell us therefore, what thinkest Thou? is it lawful to give tribute to Cæsar, or not?

18. But Jesus knowing their wickedness, said, why tempt ye me, hypocrites?

19. Shew Me the tribute money; and they brought unto Him a penny.

20. And He saith to them, whose is this image and inscription?

21. They say to Him, Cæsar's. Then saith He to them, render therefore to Cæsar the things [which are] Cæsar's, and unto God the things [which are] God's.

22. And when they heard, they marvelled, and leaving Him went away.

23. In that day the sadducees came to Him, who say that there is no resurrection, and asked Him,

24. Saying, master, Moses said, if any one die having no children, his brother shall marry his wife, and shall raise up seed to his brother.

25. But there were with us seven brethren, and the first, having married, deceased, and not having seed, left his wife to his brother;

But this they do without any regard to the regulation of the internal man, verse 18.

Whereas the Word teacheth by significatives, that the external man bears the image of this world for which it was created, and therefore ought to be regulated by and submit to the laws of moral and civil life; but that the internal man bears the image of heaven for which it was created, and therefore ought to be regulated by and submit to the laws of heavenly or spiritual life, verses 19, 20, 21.

But this is incomprehensible to those who are in hypocritical worship, therefore they reject the internal of the Word, verse 22.

That they also, who deny the scripture doctrine of regeneration, consult the Word, verse 23.

But abiding merely in the external or literal sense, they are perplexed about the doctrine of marriage, or the conjunction of good and truth in the regenerate mind, verses 24, 25, 26, 27.



26. In like manner also the second, and the third, unto the seven.

27. But last of all the woman died also:

28. In the resurrection, therefore, whose wife shall she be of the seven? for they all had her.

29. But Jesus answering said to them, ye do err, not knowing the scriptures, nor the power of God.

30. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31. But concerning the resurrection of the dead, have ye not read what was declared to you by God, saying,

32. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33. And the multitudes hearing were astonished at His doctrine.

34. But the pharisees, hearing that He had silenced the sadducees, were gathered together for this same [thing].

35. And one of them, a lawyer, asked, tempting Him, and saying,

Therefore they are instructed that they are in perplexity, in consequence of not admitting the Divine Truth and Divine Good of the Word by regeneration, verses 29.

Which must be admitted during man's abode in this world, otherwise they cannot be admitted after death; and which if admitted, form angelic life, verse 30.

Therefore the Word teacheth that all celestial, spiritual, and natural good and truth are from the Lord, and that none can attain such good and truth but in the degree in which they renounce self-love, and cherish heavenly love, verses 31, 32.

Which doctrine is delightful to those who are in the affection of good and truth, verse 33.

But not so to those who are in hypocritical good, for they who are in this good, even in their pretended enquiry after truth oppose both good and truth; and though they make a semblance of consulting the Divine Will, yet they do it in subtilty, verses 34, 35.

36. Master, which is the great commandment in the law?

37. But Jesus said to him, thou shalt love the Lord thy God in thy whole heart, and in thy whole soul, and in thy whole thought.

38. This is the first and great commandment.

39. But the second is like unto it, thou shalt love thy neighbour as thyself.

40. On these two commandments hang the whole law and the prophets.

41. But the pharisees being gathered together, Jesus asked them,

42. Saying, what think ye of the Christ? whose son is He? they say to Him, [the son] of David.

43. He saith to them, how then doth David in spirit call Him Lord, saying,

44. The Lord said unto My Lord, sit thou on My right hand, until I place Thine enemies Thy footstool?

45. If David then call Him Lord, how is He his son?

46. And no one could answer Him a word, neither durst any one from that day question Him any longer.

Therefore they are instructed that the will of the LORD is, that man should love Him with all his will and all his understanding, likewise with all his love and all his faith, and should in like manner love also the good and truth which are from the Lord in others, as in Himself, verses 37, 38, 39, 40.

And that for this purpose he should consider the quality of the LORD's Divine Human [principle], so as to discern, that although before glorification it was the son of Mary, and of David, yet after glorification it ceased to be so, being then derived from the FATHER and one with the FATHER, and thus having Omnipotence and Omniscience, verse 41 to the end of the chapter.

## CHAPTER XXII.

## EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

## EMANUEL SWEDENBORG.



VERSES 1 to 15. *The parable of the marriage-feast.*—By the marriage feast is here meant the church and heaven; by those who were invited, and who excused themselves, are meant the Jews with whom the church was at that time, for the church is where the Word is, and by the Word the Lord known; the reason why heaven and the church is likened to a feast and to marriage is, because heaven is the conjunction of the angels with the Lord by love, and their consociation one with another by charity, and hence a communication of all delights and happinesses; the same is true of the church because the church is the heaven of the Lord in the earths; that heaven is the conjunction of angels with the Lord by love, and also their mutual consociation by charity, see the *Treatise on Heaven and Hell*, n. 13 to 19; and hence a communication of all delights and happinesses, n. 396 to 400. Mention is made in the Word throughout of feasting together in heaven, and by it in the spiritual sense is meant, that they enjoy blessedness and happiness. *Ap. Ex. 252.*

Verses 11, 12, 13. *The king saw there a man who had not on a wedding garment, &c.*—A wedding garment signifies the intelligence of the spiritual man, which is derived from the knowledges of truth and good, but not having on a wedding-garment signifies a hypocrite, who by moral life assumes the semblance of spiritual life, when yet it is merely natural; *to bind him feet and hands* signifies the privation of knowledges derived from the Word, by which he pretended to be a spiritual man; *to be cast into outmost darkness* signifies amongst those who are in falses derived from evil; outmost darkness denotes such falses. *Ap. Ex. 195.*

It is said in the Word, that *there came in one who had not on a wedding-garment*, and that he was cast out; how this case is, hath been also shewn me: there are some who, during



their life in the body, have been tinctured with deceit, so as to be able to assume a semblance of being angels of light, and when they are in such an hypocritical state in the other life, they can also insinuate themselves into the next heavenly societies; but they do not stay there long, for when they perceive the sphere of mutual love there, they are instantly seized with fear and horror, and cast themselves thence headlong; and in this case it appears in the world of spirits as if they were cast down, some towards a lake, some towards Gehenna, some into some other hell. *A. C.* 2132. See also *A. C.* 9013, and *H. H.* 48.

They who are not in truths, are said not to have on a wedding garment; by the house of marriage is meant heaven and the church from the conjunction of the Lord by His Divine Truth with them; wherefore the Lord in the Word is called the bridegroom and husband, and heaven with the church the bride and wife. *H. H.* 180.

By much experience in the spiritual world it hath been given to know, that man possesses in himself the faculty of understanding the arcana of wisdom, like the angels themselves; for I have seen fiery devils, who, when they have heard arcana of wisdom, not only understood them, but also from their rationality discoursed about them, yet as soon as they returned to their diabolical love, they did not understand, but instead thereof they understood things contrary, which were insanities, and these on such occasion they called wisdom: Yea it hath been given to hear, that when they were in a state of wisdom, they laughed at their own insanity, and when they were in a state of insanity, they laughed at wisdom. The man, who, in the world hath been of such a character, after death when he becomes a spirit, is generally let into an alternate state of wisdom and insanity, that he may see the latter from the former. But although people of this description see from wisdom that they are insane, still when the choice is given them, as it is to every one, they let themselves into a state of insanity, and love it, and in such case they hate a state of wisdom: The reason is, because their internal principle was diabolical, and the external as divine: These are they who are meant by the devils, who make themselves angels of light, and by him, who in the house of marriage *had not on a wedding-garment, and was cast out into outer darkness.* *D. P.* 223.

All who honour the Lord as a Redeemer and Saviour only with the mouth and lips, whilst with the heart and spirit they look at him as a mere man, are meant by him, who entered

into the marriage *not having on a wedding-garment*; the wedding-garment is faith in the Lord as the Son of God, God of heaven and earth, and one with the Father. *C. R.* 380.

Verse 13. *And cast him out into darkness the most outward.*—Darkness the most outward denotes the more direful falsities of those who are in the church, for these darken the light, and induce falsities against truths, which the gentiles cannot do. *A. C.* 1839.

*There shall be weeping and gnashing of teeth.* See extracts at chap. viii. 12.

Verses 22 to 31. *On the resurrection, and on marriages in heaven.*—There are two things which the Lord taught on this occasion, first, that man rises again after death; and secondly, that they are not given in marriage in heaven. That man rises again after death, He taught by these words, that *God is not the God of the dead but of the living*. Secondly, that they are not given in marriage in heaven, by these words, *in the resurrection they neither marry, nor are given in marriage*: That no other marriages are here meant but spiritual marriages, is manifest from the words which immediately follow, that *they are as the angels of God in heaven*: By spiritual marriage is meant conjunction with the Lord, and this is effected in the earths, and when it is effected in the earths, it is also effected in the heavens, wherefore in the heavens marriage is not again effected, neither are they given in marriage: this is also meant by these words in Luke, *the sons of this age marry and are given in marriage, but they who are accounted worthy to attain the other age, neither marry nor are given in marriage*: the latter also are called by the Lord *the sons of the marriage*, Matt. ix. 15. Mark ii. 19; and sometimes angels, sons of God, and sons of the resurrection. That to marry denotes to be conjoined to the Lord, and that to enter into the marriage denotes to be received into heaven by the Lord, is evident from the following passages, “*The kingdom of the heavens is like to a man a king, who made a marriage for his son, and sent forth servants and invited to the marriage*, Matt. xxii. 1 to 14. “*The kingdom of the heavens is like to ten virgins, who went forth to meet the bridegroom, of whom five being prepared entered into the marriage*,” Matt. xxv. 1. and the following verses; that the Lord here meant Himself, is evident from verse 13 of the same chapter, where it is said, “*Watch, because ye know not the day nor the hour, in which the Son of Man is about to come*.” Also from the Apocalypse, “*The time of the marriage of the Lamb is come*,

*and his wife hath prepared herself: Blessed are they who are called to the marriage supper of the Lamb," chap. xix. 7 and 9. C. L. 41.*

Marriages are given in the heavens, as in the earths, but to no others there, except to those who are in the marriage of good and truth, neither are others angels, wherefore spiritual marriages, which are those of good and truth, are there meant; these are given in the earths, and not after man's decease, thus not in the heavens, as it is said of the five foolish virgins, who were even invited to the marriage, that they could not enter, because they had not the marriage of good and truth, for they had no oil, but only lamps; by oil is meant good, and by lamps truth; and to be given in marriage is to enter into heaven, where is the marriage of good and truth. *C. L. 44.*

Verse 32. *I am the God of Abraham, and the God of Isaac, and the God of Jacob.*—That hereby is signified the Divine [principle] Itself, and the Divine Human, thus the Lord, is manifest from the representation of Abraham, of Isaac, and of Jacob, as denoting the Divine [principle] Itself and the Divine Human of the Lord; that Abraham represents the Lord as to the Divine [principle] Itself, Isaac as to the Divine Rational, and Jacob as to the Divine Natural, see n. 1893, 2011, 2066, 2072, 2089, 2245, 2251, 2630, 3144, 3210, 3305, 3439, 3704, 4180, 4286, 4538, 4570, 4615, 6098, 6185, 6276, 6424, 6804; by God is signified the Divine [being or principle], and by their names what is representative, hence those things in the Lord are what are meant by the God of Abraham, the God of Isaac, and the God of Jacob. *A. C. 6847.*

*God is not the God of the dead, but of the living.*—It is manifest from these words that heaven and hell are from the human race, and the church might have known it, if she had admitted illustration from heaven, and attended to these words of the Lord, and to those to the thief on the cross, "*That to-day he should be with Him in paradise.*" Luke xxiii. 43; and to what the Lord said concerning the rich man and Lazarus, "*That the former went into hell, and thence discoursed with Abraham, and that the latter went into heaven.*" Luke xvi. 19 to 31. *L. J. 19.*

Verse 37. *Thou shalt love the Lord thy God in thy whole heart, and in thy whole soul, &c.*—By loving Jehovah God with the whole heart and whole soul, is meant with all the will and all the understanding, also with all the love and all the faith, for heart signifies the love and the will, and soul signifies faith and understanding; the reason why heart signifies those two principles, viz. the love and the will is, be-



cause man's love is of his will ; and the reason why soul signifies also two principles, viz. faith and understanding, is because faith is of the understanding ; the reason why heart and soul have such signification is, because the heart of man corresponds to the good of love which is of his will, and the soul of the lungs corresponds to the truth of faith which is of the understanding. *Ap. Ex. 750.*

Verse 40. *On these two commandments hang the whole law and the prophets.*—Inasmuch as a covenant denotes the conjunction of the Lord with man by love, it follows that it is effected also by all things which are of the love, which are the truths of faith, and are called precepts ; for all precepts, yea the law and the prophets, are founded in one single law, to love the Lord above all things and the neighbour as self. *A. C. 1038.*

In the other life, the science of the knowledges of faith is of no account, for the very worst, yea the infernals, may be in the science of those knowledges, sometimes above all others, but it is a life according to knowledges which is of account, for all knowledges have life for their end ; unless they were learnt for the sake of life, they would be of no use, except to enable a person to discourse about them, and hence to be accounted learned in the world, to be raised to honours, and to gain reputation and wealth ; hence it is manifest that the life of the knowledges of faith is no other than the life of charity, for the law and the prophets, that is, the universal doctrine of faith with all its knowledges, consists in love to the Lord, and in love towards the neighbour, as must be manifest to every one from the Lord's words in the verse above ; nevertheless the doctrinals or knowledges of faith are still most necessary to form the life of charity, which cannot be formed without them. *A. C. 2049.*

That all things of heaven and of the church are from the good of love, and that the good of love is from the Lord, cannot be seen, and hence cannot be known, unless it be demonstrated ; the reason why it is not known because it is not seen is, because good doth not enter the thought of man like truth, for truth is seen in the thought, because it is from the light of heaven, whereas good is only felt because it is from the heat of heaven, and it rarely happens that any one, whilst he reflects on those things which he thinks, attends to those which he feels : This is the reason why the learned have attributed all things to thought, and not to affection, and why the church hath attributed all things to faith, and not to love, when yet the truth, which at this day in the

church is said to be of faith, or is called faith, is only the form of good which is of love; now whereas man doth not see good in his thought, for good, as was said, is only felt, and is felt under various specieses of delight, and whereas man doth not attend to those things which he feels in thought, but which he sees there, therefore he calls all that good which he feels from delight, and from delight he feels evil, because this is in-born from nativity, and proceeds from the love of self and of the world; this is the reason why it is unknown, that the good of love is the all of heaven and of the church, and that this good is not in man but from the Lord, and that it doth not flow-in from the Lord with any others but those who shun evils with their delights as sins. This is what is meant by the Lord's words, that the law and the prophets hang on these two commandments, THOU SHALT LOVE GOD ABOVE ALL THINGS, AND THE NEIGHBOUR AS THYSELF: And I can assert, that there is not a grain of truth given, which in itself is truth, with man, only so far as it is from the good of love from the Lord, and hence not a grain of faith, which in itself is faith, that is, living, saving, and spiritual, unless so far as it is grounded in charity, which is from the Lord. *Ap. Rev. 908.*

When love to the Lord becomes the ruling love, it is present in singular the things of man's life; as he who loves his king, or his parent, manifests this love in their presence by its shining forth from singular the parts of his face, by its being heard in singular the things of his speech, and by its appearing in singular the things of his gesture. This is meant by having God continually before the eyes, and by loving Him above all things, with the whole soul and with the whole heart. *A. C. 8857.*

By *heart* is meant the life of love, and by *soul* the life of faith, and by *thought* those things which proceed from the life of faith, thus which proceed from the soul or the understanding enlightened. That these things are signified by heart and soul in the Word, is known to few at this day within the church, by reason that it has not been considered, that man hath two faculties distinct from each other, viz. a will and an understanding, and that those two faculties must constitute one mind, that man may be truly man; neither hath it been considered that all things in the universe, as well in heaven as in the world, have reference to good and truth, and that these principles must be joined together before they can be and produce anything; in consequence of ignorance on these subjects, man hath separated faith from love, for he

who is ignorant of those universal laws, cannot know that faith hath reference to truth, and love to good, and that unless they be joined together, they are not anything, for faith without love is not faith, and love without faith is not love, for love hath its quality from faith, and faith its life from love, hence faith without love is dead, and faith with love is alive. *A. C.* 9050.

It is said that God should be loved *from the whole heart, from the whole soul, and from all the strength*, by which is signified that He should be loved from all things appertaining to man; *from the heart* denotes from the will where the good of love is; *from the soul* denotes from the understanding where the truth of faith is, thus it denotes from faith; which two principles are of the internal man: *from all the strength* denotes from those things which are of the understanding and of the will in the external man. *A. C.* 9936.

That love to the Lord and love towards the neighbour comprehend in them all Truths Divine, may be manifest from what the Lord spake concerning those two loves, saying, "*Thou shalt love thy God from thy whole heart and from thy whole soul; this is the greatest and first commandment; the second, which is like to it, is, thou shalt love thy neighbour as thyself: on these two commandments hang the law and the prophets.*" The law and the prophets are the whole Word, thus every Truth Divine. *H. H.* 19.

In the beginning, when any church is established, the Word is at first closed to them, but afterwards it is unclosed, the Lord so providing, and hence it is learnt, that all doctrine is founded on these two precepts, that the Lord is to be loved above all things, and a man's neighbour as himself; when these two precepts are regarded as an end, then the Word is unclosed, for all the law and all the prophets, that is, the whole Word depend upon them, insomuch that all things are thence derived, and all things have reference to them; and whereas in such case the members of the church are in the principles of truth and good, they are enlightened in singular things which they see in the Word, for the Lord is then present with them by the angels, and teaches them, although they are ignorant of it, and also leads them into the life of truth and good. *A. C.* 3773.

It is said by the Lord in the Old Testament, and confirmed in the New, that all the law and all the prophets are founded in love to God, and in love towards the neighbour, thus in the very life, but not in faith without life, thus in no wise in faith alone, consequently neither in confidence, for this can-



not exist without charity towards the neighbour. *A. C.* 5826.

Verses 42 to 45. *They say unto Him the Son of David, &c.*—That David might represent the Lord as to Divine Truth, the Lord was willing to be born of the house of David, and also to be called the son, the stem and the offspring of David, likewise the root of Jesse; but when the Lord put off the Human [principle] derived from the mother, and put on the Human [principle] derived from the father, which is the Divine Human, He was then no longer the son of David; this is meant by the Lord's words to the pharisees in the above verses; hence it is that He was not the son of David, as neither the son of Mary, whom therefore He did not call His mother, but woman, *Matt.* xii. 46, 47, 48, 49; *Mark* iii. 31 to the end; *Luke* viii. 19, 20, 21; *John* ii. 4. *Ap. Ex.* 205.

It is believed that the Lord, as to His Human [principle], not only was, but also is the son of Mary, but in this the christian world is mistaken; that He was the son of Mary is true, but that He still is the son of Mary, is not true, for by acts of redemption He put off the Human [principle] derived from the mother, and put on the Human [principle] derived from the father, hence it is that the Human [principle] of the Lord is Divine, and that in Him God is man and man God. This is also confirmed by this consideration, that He did not acknowledge Himself to be the son of David; for we read in the Evangelists, "*Jesus asked the pharisees, saying, what think ye of the Christ, whose Son is He, &c.*" *C. R.* 102. See also *Doctrine concerning the Lord*, 35. And *A. C.* 2649.

Verse 44. *Sit thou on my right hand until I place thine enemies thy footstool.*—By right hand, when applied to the Lord, is signified both omnipotence and omniscience, the reason is, because to the right in heaven is the south, and to the left the north, and by the south is signified Divine Truth in the light, and by the north Divine Truth in the shade; and whereas all power appertains to Divine Good by Divine Truth, therefore by the right hand, when applied to the Lord, is signified omnipotence: and whereas all intelligence and wisdom appertains to Divine Good by Divine Truth, and to the right in heaven is Divine Truth in the light, as was said, therefore by the right hand, when applied to the Lord, is also signified omniscience. By the above words is described the Lord's combat in the world against the hells, and their subjugation, which was effected from the Divine Good by the Divine Truth; the right hand signifies the Divine Truth, wherefore it is said, until I place thine enemies thy footstool, where by enemies are signified the hells, and by placing them a footstool is signified altogether to subdue. *Ap. Ex.* 298.

By *footstool* are here signified things natural, both sensual things and scientific, and hence the rational things of man, which are called enemies, when they pervert worship, and this from the literal sense of the Word, so that there is worship only in things external, and no internal worship but what is filthy. A. C. 3162.

## CHAPTER XXII.

## TRANSLATOR'S NOTES AND OBSERVATIONS.

VERSE 2. *Like unto a man a king.*—See note at chap. xviii. verse 23.

Verse 4. *My oxen and fatlings are sacrificed.*—What is here rendered *are sacrificed*, in the common version of the New Testament is translated *are killed*, but the original expression is *τεθυμμένα*, which is derived from *θυω*, properly signifying to sacrifice.

Verse 5. *One to his own field.*—There is a peculiar force and meaning in what is here called *his own field* (in the original *ἰδιον ἀγρόν*) which can only be seen from the internal sense, according to which sense *field* has more immediate reference to what is of *the will*, as *merchandize* has to what is of *the understanding*. *His own field* therefore emphatically denotes his own proper will, and the things appertaining to it, whilst both expressions, viz. *field* and *merchandize* have reference to the marriage so often spoken of above.

Verse 7. *The king was angry, and sending his armies, he destroyed those murderers, and burned their city.*—The Lord here again speaks in reference to marriage, but in this case to the infernal marriage, because he is speaking of those who reject the heavenly marriage; for the king *being angry* has respect to evils in the will, and *sending his armies* has respect to falses in the understanding. In like manner, *destroying the murderers* has respect to the effect of evil in destroying all good in the will, and *burning their city* has respect to the effect of what is false in destroying all truth in the understanding. This passage also supplies another remarkable example of the Lord's mode of speaking according to a connection of ideas in the internal sense, when yet they appear scattered and unconnected in the sense of the letter.

Verse 9. *Go ye therefore into the cross-ways of the ways.*—The expression here rendered *cross-ways of the ways* is in the original διεξόδους τῶν ὁδῶν, which in the common version of the New Testament is rendered *highways*, but signifies more properly the places where several ways meet by crossing each other. There is every reason to conclude that the expression was adopted in reference to the internal sense, in which sense it applies to those who are principled in falses, or in truths not genuine, which may properly enough be called *cross-ways*.

Verse 12. *And he saith to him companion, &c.*—See note at chap. xx. verse 13.

Verse 29. *Ye do err, not knowing the scriptures nor the power of God.*—To *err* denotes to be in false principles; *not knowing the scriptures*, denotes from ignorance of the Divine Truth; *nor the power of God* denotes from ignorance of the Divine Good, thus both expressions conjoined denote the heavenly marriage so perpetually adverted to by the great Saviour.



## MATTHEW.



## CHAPTER XXIII.

## CHAPTER XXIII.

## THE INTERNAL SENSE.

1. **T**HEN Jesus spake to the multitudes and to His disciples,

2. Saying, the scribes and the pharisees sit in the seat of Moses.

3. All things therefore whatsoever they say to you to observe, observe and do, but do not according to their works, for they say, and do not.

4. For they bind heavy burdens and grievous to be borne, and put [them] on the shoulders of men; but they are not willing to move them with their finger.

5. But all their works they do to be regarded of men; they make broad their phylacteries, and enlarge the fringes of their garments;

6. And love the first sitting place at feasts, and the first seats in the synagogues;

7. And greetings in the market, and to be called of men, rabbi, rabbi.

8. But be not ye called rabbi; for One is your teacher, the Christ; but all ye are brethren.

THAT instruction from the Word ought to be attended to, without regard to the persons or characters of those who teach it, verses 1, 2, 3.

Nevertheless the examples of those who teach, and do not live accordingly, are not to be followed, because they are in the knowledge of truth without the love of it, verse 3, latter part.

And thus, though they lead others into spiritual infestations by what they teach, yet they do not assist them in removing those infestations, verse 4.

For they teach only for the sake of human reputation, and therefore speak truths magnificently, and do works in externals that they may be seen, verse 5.

And seek preeminence in the communication of good, and truth, and natural science, and to be thought better and wiser than others, verses 6, 7.

Whereas no man ought to exalt himself above others in his knowledge, but to confess that all the truth he pos-

9. And call not [any one] your father on the earth, for One is your Father that [is] in the heavens.

10. Neither be ye called teachers, for One is your teacher, the Christ.

11. But the greater of you shall be your minister.

12. For whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

13. But wo unto you scribes and pharisees, hypocrites! because ye shut the kingdom of the heavens before men, for ye do not enter in [yourselves], neither do ye suffer them that are entering-in to enter-in.

14. Wo unto you scribes and pharisees hypocrites! because ye devour the houses of widows, and for a pretence pray long; on this account ye shall receive more abundant judgment.

15. Wo unto you scribes and pharisees, hypocrites! because ye compass the sea and the dry [land] to make one proselyte, and when it is ef-

esses is from the Divine Truth, which is willing to impart itself alike to all, verse 8.

Neither ought any one to be exalted on account of the good appertaining to him, since all good is from the Divine Good of the Lord, verse 9.

Neither ought he to be exalted on account of science, since all science is from the Divine Truth, verse 10.

But they who excel others in what is good and true, ought to impart good and truth to others, out of pure love, verse 11.

Since they who are in self-exaltation, deprive themselves of all good, whereas they who renounce self-exaltation, come into possession of all good, verse 12.

They therefore who are in the knowledge of truth separate from the life, are in external worship separate from internal, which is cursed, because they neither enter themselves into the life of heaven, nor encourage others to enter, verse 13.

And because they deprive those of truths who desire truths, and teach them falses, when yet they make a shew of teaching them truths, verse 14.

And because in pretending to convert mankind to what is true and good, they confirm them the more in falses and evils, verse 15.

fectcd, ye make him the son of hell more two-fold than your selves.

16. Wo unto you blind guides, who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.

17. [Ye] fools and blind, for which is greater, the gold, or the temple that sanctifieth the gold?

18. And whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift which is upon it, he is a debtor.

19. [Ye] fools and blind, for which is greater, the gift, or the altar that sanctifieth the gift?

20. He therefore that sweareth by the altar, sweareth by it, and by all things upon it.

21. And he that sweareth by the temple, sweareth by it and by him who inhabiteth it.

22. And he that sweareth by the heaven, sweareth by the throne of God, and by Him that sitteth upon it.

23. Wo unto you scribes and pharisees, hypocrites! because ye pay tythes of mint and annise, and cummin, and have omitted the weightier things of the law, the judgment, and the mercy, and the faith; these [latter] things ought ye to have done, and not to have omitted the former.

All such false teachers therefore are accursed, who seek to confirm themselves in truth and good by the external things of worship, more than by the Lord's Divine Human [principle], from which all the good and truth of worship proceed, and which therefore alone sanctifies worship, verses 16, 17, 18, 19.

For the Divine Human [principle] of the LORD, as to good, is the continent of all good, verse 20.

And the Divine Human [principle] of the LORD, as to truth, is the continent of all truth, verse 21.

And the recipients of truth and good are the recipients of Truth Divine and of Good Divine, verse 22.

That they also are accursed, who are scrupulously exact about the external things of the church, or such as relate to the mere science of truth, whilst at the same time they are negligent of the internal things of the church, or such as relate to love to God, to charity towards the neighbour, and to the wisdom of



24. [Ye] blind guides, who strain out the gnat, but swallow the camel.

25. Wo unto you scribes and pharisees hypocrites! because ye make clean the outside of the cup and of the platter, but within they are full of rapine and intemperance.

26. [Thou] blind pharisee, cleanse first that which is within the cup and platter, that what is without them may be clean also.

27. Wo unto you scribes and pharisees hypocrites! because ye make yourselves like to whited sepulchres, which outwardly indeed appear beautiful, but within are full of the bones of the dead, and of all uncleanness.

28. So ye also outwardly indeed appear just unto men, but inwardly ye are full of hypocrisy and iniquity.

29. Wo unto you scribes and pharisees hypocrites! because ye build the sepulchres of the prophets, and adorn the

such love and charity, verse 23.

Whereas both internal and external things ought to be joined together, by exalting the latter above the former, since to act otherwise obstructs the light of truth, so that small falses are indeed seen, but great ones are not seen, verses 23, 24.

That they also are accursed, who regulate the outward man by semblances of civil and moral life, without attending to the regulation of the inner man by the laws of spiritual life, leading to shun evils as sins against God, verse 25.

Whereas the interiors of the will and thought ought first to be purified from evils and falses by the admission of spiritual goods and truths, and then the exteriors, which are the works and the speech, would be thereby purified, verse 26.

Otherwise evils are only made externally to appear like goods, and falses like truths, when yet internally they are evils and falses from hell, verses 27, 28.

And thus all truth perishes under what is false, and all good under what is evil, and yet [the perpetrators of this

monuments of the just.

30. And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31. Thus ye witness to yourselves, that ye are the sons of them who murdered the prophets.

32. And ye have fulfilled the measure of your fathers.

33. [Ye] serpents, generations of vipers, how can ye fly from the judgment of hell?

34. Therefore, behold, I send unto you prophets, and wise [men], and scribes; and [some] of them ye shall kill and crucify, and [some] of them ye shall scourge in your synagogues, and shall persecute [them] from city to city:

35. That upon you may come all the just blood shed upon the earth, from the blood of just Abel unto the blood of Zacharias, son of Barachias, whom ye murdered between the temple and the altar.

36. Verily I say to you, all these things shall come upon this generation.

37. Jerusalem, Jerusalem, [thou] that killest the prophets, and stonest them that were sent unto her, how often was I willing to gather together thy children, even as a bird gathereth together her young under the wings, and ye were not willing!

mischief are not aware of the spiritual murder which they commit, verses 29, 30.

When yet their own deeds testify, if they could discern, that their understandings are formed of mere false destructive of truths, and that those false are filled with evils, verses 31, 32.

Thus they are mere deceit and cruelty combined, which are altogether infernal, and in connection with hell, verse 33.

And which extinguish every truth of doctrine, and destroy every good of doctrine and pervert the Word, and wander from one false of doctrine to another, verse 34.

And thus adulterate all good, and falsify all truth of the church, by all manner of rejection of the LORD, verses 35, 36.

When yet the LORD in Divine Mercy is willing to conjoin truth to good in every one, and thereby to conjoin every one to Himself, verse 37.

38. Behold, your house is left unto you desert.

39. For I say to you, ye shall not see Me henceforth, until ye shall say, Blessed is He that cometh in the name of the Lord.

But man, from his unwillingness to comply with the Divine purpose, deprives himself of all good and truth, verse 38.

Since none can have his understanding opened to the light of spiritual truth, unless his will be first disposed to exalt the Divine Human [principle] of the Lord, and whatsoever proceeds from Him, verse 39.

## CHAPTER XXIII.

### EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

## EMANUEL SWEDENBORG.



THAT the external man is to be purged, but by the internal, the Lord teaches in Matthew, chap. xxiii. from beginning to end; and that the external man does not become internal, or act in unity with the internal, until concupiscences are removed. *C. R.* 326, 331.

Verses 1 to 34. False prophets, who teach what is false, and thereby seduce, are as the scribes and pharisees, who are described by the Lord in these verses, *L. J.* 59.

Verse 5. *They make broad their philacteries, &c.*—To make broad their philacteries denotes to speak truth magnificently, merely to be heard and seen by men; for *philacteries* are the external things which are extant to the sight, and to *make them broad* is to do works in externals, that they may appear or be seen. *A. C.* 9825, 9917.

Verses 8, 9. *But be not ye called rabbi, &c.*—From these two verses it is very evident, that the words of the Lord are



to be spiritually understood; for who may not be called rabbi [or doctor], who is a rabbi [or doctor], and who may not be called father, who is a father; but whereas by father is signified good, and by the Father in the heavens the Divine Good, and whereas by doctor or rabbi is signified truth, and by the doctor [or teacher] Christ the Divine Truth, therefore on account of the spiritual sense in all things of the Word, it is said that they should not call a father on earth father, nor any one doctor, viz. in a spiritual sense, but not in a natural; in a natural sense they may be called doctors and fathers, but representatively, viz. because the doctors of the world indeed teach truth, but not from themselves, but from the Lord, and because fathers of the world are indeed good, and lead their children to good, but not from themselves but from the Lord; hence it follows, that although they are called doctors and fathers, still they are not doctors and fathers, but only the Lord; to call, and to call by name any one, in the Word also signifies to acknowledge the quality of any one: Inasmuch as all in heaven and in the church are the disciples and sons of the Lord, as of a doctor [or teacher] and as of a father, therefore the Lord saith, *All ye are brethren*; for the Lord calleth all in heaven and in the church sons and heirs, by virtue of consociation, by love from Himself, and hence by mutual love, which is charity, and it is from this ground that by the Lord they are called brethren; in this manner it is to be understood that all are brethren in the Lord, and that by brethren are meant all who acknowledge the Lord, and are in the good of charity from Him, consequently who are of His church. *Ap. Ex. 746.*

That by Christ is signified the Divine Truth, is manifest from Matthew, where it is said, "*Be not ye called rabbi, for One is your teacher, the Christ*"; where by rabbi and teacher is signified truth teaching, thus abstractedly the doctrine of truth, and in the supreme sense the Divine Truth, which is the Christ; that He alone is Divine Truth, is meant by *Be not ye called rabbi, One is your teacher, the Christ. Ap. Ex. 984.*

It is believed from the sense of the letter of the Word, that Michael is one of the archangels, but there is not any archangel in the heavens; there are indeed superior and inferior angels, also angels more and less wise, and likewise in the societies of the angels there are moderators set over the rest, but still they are not archangels, under whose obedience grounded in arbitrary appointment the rest stand, such go-

vernment not being given in the heavens, for all in the heavens acknowledge in heart no other above them but the Lord alone, which is meant by the Lord's words in Matthew, xxiii. 8, 9, 10, 11. *Ap. Ex.* 735.

Verse 9. *Call not any one your father on earth, for One is your Father, which is in the heavens.*—By which is meant that He alone is the Father as to life, and that the father on earth is only a Father as to the cloathing of the life, which is the body, wherefore in heaven no one else is called Father but the Lord: That men are said to be His sons, and born of Him, if they do not invert that life, is evident also from many passages in the Word. *D. P.* 330. See also *C. L.* 406. *C. R.* 306. and *A. C.* 3010.

Verse 11. *But the greater of you shall be your minister.*—See extracts from chap. xx. 26, 27, 28.

Verse 14. *Because ye devour the houses of widows.*—By widows are meant those who are in truth without good, but still desire to be led by good; to devour the houses of widows therefore signifies to deprive those of truths, who desire truths, and to teach them falses; and whereas to deprive others of goods and truths, and to appropriate those things to self for the sake of self-honour and gain, was amongst those things that are cursed, therefore the Lord said, "Woe to you scribes and pharisees, because ye devour the houses of widows," &c. *A. C.* 4844.

Verse 16. *Woe unto you blind guides, Who say, Whosoever shall swear by the temple, it is nothing, &c.*—The reason why it is not allowed to swear by the temple and by the altar is, because to swear by them was to swear by the Lord, by heaven, and by the church; for by the temple in the supreme sense is meant the Lord as to Divine Truth, and in the respective sense heaven and the church as to that truth, also all worship grounded in Divine Truth; and by the altar is signified the Lord as to Divine Good, and in the respective sense heaven and the church as to that good, also all worship grounded in Divine Good; and whereas by the Lord are meant all the Divine things which proceed from Him, He being in them, and they being His, therefore whosoever swears by Him, swears by all things that are His; in like manner whosoever swears by heaven and the church, swears by all the holy things which are of heaven and the church, for heaven is the complex and continent of those things, in like manner the church, therefore it is said, that the temple is greater than the gold of temple, because the temple sanctifies it, and that the altar is greater than the

gift which is upon it, because the altar sanctifies it. *Ap. Ex.* 608.

It is said that the temple sanctifies the gold which is in it, and that the altar sanctifies the gift which is upon it; and thus that the temple and altar were most holy things, from which came all sanctification; wherefore by the temple and altar is signified the Lord as to the Divine Human [principle], for from this principle proceeds every holy thing of heaven and the church; unless this be meant, how can the temple and altar sanctify anything; neither can worship itself sanctify, but the Lord to whom worship is paid, and from whom is the good and truth of worship, wherefore it is said, that the gift doth not sanctify, but the altar; by the gift are meant the sacrifices which were of worship; and whereas the Jews did not understand this, but taught otherwise, therefore they were called by the Lord fools and blind. *Ap. Ex.* 391. See also *Ap. Rev.* 191, and *A. C.* 9229, 9714.

Verse 22. *And he that sweareth by the heaven, sweareth by the throne of God, and by Him that sitteth upon it.*—That by throne is here signified heaven, is evident, for it is said, that he that sweareth by the heaven, sweareth by the throne of God; not that Jehovah or the Lord sits there upon a throne, but because His Divine [principle] in the heavens is called a throne, and also sometimes appears as a throne to those to whom it is given to look into heaven. *Ap. Ex.* 253.

Verses 25, 26. *Woe unto you scribes and pharisees, because ye make clean the outside of the cup and of the platter, &c.*—It is said that the inside of the cup and of the platter must be cleansed, that the outside also may be made clean; for the outside appertaining to man cannot be cleansed until the inside is first cleansed, for the outside is cleansed by the inside; by the cup and platter are signified the interiors and exteriors of man, which receive truth and good, for the cup is what contains wine, and the platter is what contains food, and by wine is signified truth, and by food the like as by bread, viz. good; hence it is evident what is signified in the spiritual sense by cleansing first the inside of the cup and platter, that the outside may be clean also. The like is meant also by the washing of the disciples' feet, concerning which the Lord thus saith to Peter, "*He that is washed hath no need but to be washed as to the feet, and is wholly clean,*" John xiii. 10; he that is washed signifies who is inwardly clean, hath no need but to be washed as to the feet, signifies that in such case he will be outwardly cleansed, for the feet signify the external or natural man. *Ap. Ex.* 475.



The reason why the Lord speaks of a cup and of a platter is, because that which contains signifies the same thing as that which is contained, thus a cup signifies the same as wine, and a platter the same as meat; by wine is signified the truth of the Word and of doctrine, and by meat the good of the Word and of doctrine; the natural man or natural mind is purified interiorly when falses and evils are removed, but the contrary is the case when they are not removed, for such as the interior is, such is the exterior; but not *vice versâ*, for the interior flows-in into the exterior, and arranges this latter to agreement with itself, but not *vice versâ*. *Ap. Ex. 960.*

Inasmuch as by cup was signified that which contained, and by wine that which was contained, consequently by cup the external of man, and by wine his internal, therefore it was said by the Lord, "Woe unto you scribes and pharisees hypocrites, because ye make clean the *outside of the cup* and platter, but within they are full of rapine and intemperance; thou blind pharisee, cleanse first that which is *within the cup* and platter, that what is without them may be clean also;" by cup also in the internal sense, is here meant the truth of faith, to cultivate which without its good is to cleanse the outside of the cup, and especially when the interiors are full of hypocrisy, deceit, hatred, revenge, cruelty, for in this case the truth of faith is only in the external man, and nothing at all of it in the internal, and to cultivate and imbue the good of faith causes truths to be conjoined to good in the interior man, in which case fallacies are accepted for truths, which is signified by first cleansing the inside of the cup that what is without may be clean also. *A. C. 5120.*

The interior principle appertaining to man in the world cannot appear, until the exterior is removed; for the exterior with those who are evil acts altogether otherwise than the interior wills and thinks, for man assumes a pretence of what is honest, of what is just, and also of christian good or charity, and this that it may be believed that he is interiorly such, to do which he is impelled also by the fear of loss of gain, of reputation, and of honour, by the penalties of the law; but when those fears are removed, and he acts from his interior principle, then like an unprincipled man, he commits depredations on the property of others, and thirsts after the blood even of his fellow-citizens, as is the case in intestine wars. That the interiors are of such a quality, appears yet more manifest from the evil in another life, when external things are taken away from them, and internal things are laid bare, in which case it is discovered that several, who appeared

as angels in the world, are devils. That the interiors are at such disagreement with the exteriors, is a proof that the state of man is altogether perverted, for such disagreement is not given with those who are in a principle of sincerity, of justice, and of good, for they speak as they think, and think as they speak; but it is altogether otherwise with those, who are not in a principle of sincerity, nor of justice, nor of good, for with these latter the interiors are at disagreement with the exteriors; that the Jewish nation were of such a quality, is described by the Lord in Matthew, chap. xxiii. 25, 26, 27, 28. *A. C.* 7046.

The truths of the sense of the letter of the Word are in part not naked truths, but are appearances of truth, and as similitudes and comparisons taken from such things as are in nature, thus accommodated and adequate to the apprehension of the simple and also of infants, but whereas they are correspondencies, they are the receptacles and habitations of genuine truth, and are as vessels which include and contain, in like manner as a chrystalline cup includes noble wine, and as a silver dish contains meats for food; and they are as garments which clothe, in like manner as swaddling clothes an infant, and handsome dress a virgin: They are as the scientifics of the natural man, which comprehend in them the perceptions and affections of truth of the spiritual man. The naked truths themselves, which are included, contained, clothed, and comprehended, are in the spiritual sense of the Word, and the naked goods are in its celestial sense: Thus for example, "*Jesus said, Woe unto you scribes and pharisees, because ye cleanse the outside of the cup and platter, but within they are full of rapine and intemperance: Thou blind pharisee, cleanse first that which is within the cup and platter, that the outside may be clean also.*" The Lord here spake by ultimates, which are continents, and makes mention of a cup and a platter, and by a cup is meant wine, and by wine the truth of the Word, and by a platter is meant meat, and by meat the good of the Word; by cleansing the inside of the cup and platter is meant to purify the interiors which are of the will and thought, thus of love and faith, by the Word; by the outside being thus clean is meant that the exteriors are thereby purified, which are the works and the speech, for these latter derive their essence from the former. *S. S.* 40. See also *C. R.* 326.

The Word teacheth in the above passage, that so far as man is not purified from evils, his goods are not goods, nor his pious actions pious, neither is he wise. *Doc. of Life*, 30.

Verses 27, 28. *Ye make yourselves like to whited sepulchres, &c.*—Inasmuch as bones signify falses, and sepulchres the evils in which they are, and whereas hypocrisy is an evil appearing outwardly as a good, but within is defiled by things false and profane, therefore the Lord likens the scribes and pharisees to *whitened sepulchres*, which outwardly indeed appear beautiful, but within are full of the *bones of the dead*, and of all uncleanness. *A. C.* 3812.

They who think evilly of God and the neighbour, and still speak well, and who think insanely concerning the truths of faith and the goods of love, and speak sanely, are inwardly sepulchres outwardly whitened. *Ap. Ex.* 659.

The case with the good which is of love is, that unless internal good be in it, it is not good; internal good in the good of faith is the good of charity, which is spiritual good, but internal good in the good of charity is the good of mutual love, which is external celestial good; but internal good in the good of mutual love is the good of love to the Lord which also is the good of innocence, this good is internal celestial good; but the internal good in the good of love to the Lord, or in the good of innocence, is Good Divine itself proceeding from the Divine Human [principle] of the Lord, consequently it is the Lord Himself; this good must be in every good, that it may be good; wherefore there is not any good given, unless its internal principle be from that source, for if it be not from that source it is not good, but evil, since it is from man himself, and what proceeds from man is evil; for man respects himself in every good which he doeth, and also the world, thus not the Lord, nor heaven; if the Lord and heaven be thought of by him, they are only regarded as means subservient to his honour and his gain; consequently those goods are as *whitened sepulchres*, which outwardly appear beautiful, but within are full of the *bones of the dead and of all uncleanness*. *A. C.* 9473.

Verses 29, 33. *Woe to you scribes and pharisees, hypocrites, ye serpents, generation of vipers, &c.*—Deceit is here called hypocrisy, consisting in professions of piety with the mouth, whilst impiety is in the heart, or in professions of charity with the mouth, whilst hatred is in the heart, or in professions of innocence with the face and gesture, whilst cruelty is in the soul and breast, consequently appertains to those, who by innocence, charity, and piety deceive; all such are serpents and vipers in the internal sense, because when viewed in the light of heaven by the angels, all appear as serpents and as vipers who conceal evils under truths, that is, who deceitfully bend



truths to do evils, for such conceal poison as it were under the teeth, and thereby kill. But they who are in the faith of truth and the life of good from the Lord, cannot be hurt by their poisons, for they are in light from the Lord, in which light the deceitful appear as serpents, and their deceits as poisons. *A. C.* 9013.

Verse 34. *Behold I send unto you prophets, and wise men and scribes, and some of them ye shall kill and crucify, &c.*—All things which the Lord spake, He spake from the Divine being or [principle], but the Divine Things, from which He spake, according to correspondences fell into the ideas and thence the expressions of natural thought, such as occur here and in other passages of the evangelists; and there is a spiritual sense in all His words, therefore by prophets, wise men, and scribes are not to be understood such in a natural sense, but instead thereof the truth and good of doctrine and of the Word, for spiritual thought and the speech thence derived, such as appertains to the angels, is without an idea of person, hence by a prophet is signified the truth of doctrine, by the wise the good of doctrine, and by scribes the Word from which doctrine is derived, whence it follows that to kill has reference to the truth of the doctrine of the church, which is a prophet, to crucify has reference to the good of doctrine, which is a wise one, and to scourge has reference to the Word, which is a scribe, and that thus to kill signifies to extinguish, to crucify to destroy, and to scourge to pervert; that they wander from one false of doctrine into another, is signified by persecuting them from city to city, for city signifies doctrine; this is the spiritual sense of those words. *Ap. Ex.* 655.

Verse 35. *That upon you may come all the just blood shed upon the earth from the blood of just Abel unto the blood of Zacharias, &c.*—In the spiritual sense by Abel are meant those who are in the good of charity, and abstractedly from person that good itself, and by Cain those who make faith alone the only medium of salvation, and esteem the good of charity of no account, and hence reject and slay it; and by Zacharias are meant those who are in the truths of doctrine, and abstractedly from person the truth itself of doctrine; hence by the blood of both is signified the extinction of all good and truth; by slaying him between the temple and the altar, in the spiritual sense is signified all manner of rejection of the Lord, for the temple signifies the Lord as to Divine Truth, and the altar signifies Him as to Divine Good, and between them signifies both together. *Ap. Ex.* 329.

By the above words is signified, that the truths of the Word were violated by the Jews from the first time even to the present, insomuch that they were not willing to acknowledge anything of internal and celestial truth; therefore neither did they acknowledge the Lord. *A. C.* 9127.

By the above words is not meant, that the blood of all the prophets from the foundation of the world shall be required from the Jewish nation, for blood is not required of any one but of him who has shed it, but by the above words is meant that by that nation every truth hath been falsified, and every good adulterated; for the blood of all the prophets shed from the foundation of the world signifies the falsification of every truth which hath ever been in the church; blood denotes falsification, prophets denote the truths of doctrine, and from the foundation of the world denotes which hath ever been in the church, for the foundation of the world denotes the establishment of the church: from the blood of Abel even to the blood of Zacharias slain between the altar and the temple, signifies the adulteration of all good, and hence the extinction of the worship of the Lord; the blood of Abel even to Zacharias denotes the adulteration of all good; to slay between the altar and the temple denotes to extinguish all good and all truth in worship, for altar signifies worship from good, and temple worship from truth, and between both is where there is conjunction, and where there is not conjunction there is neither good nor truth; the altar was out of the tent of the assembly, and out of the temple, what therefore was done between both signified communication and conjunction. *Ap. Ex.* 391.

Verse 39. *Blessed is He that cometh in the name of the Lord.*—See extracts at chap. xxi. 9.

## CHAPTER XXIII.

### TRANSLATOR'S NOTES AND OBSERVATIONS.

VERSE 3. *Observe and do.*—To *observe* is to admit into the understanding, to *do* is to admit into the will; the two expressions therefore conjoined denote the heavenly marriage of truth and good so continually adverted to by the Lord.

Verse 4. *They bind heavy burdens and grievous to be borne.*—Another instance here occurs of reference to the heavenly marriage, but in this case to its opposite, for *heavy burdens* have respect to evils in the will, and *grievous to be borne* to falses in the understanding.

Verse 15. *Ye make him the son of hell more two-fold than yourselves.*—This is a literal translation from the Greek, ποιῆτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν. where the *more two-fold* appears to have reference to the infernal marriage.

Verse 24. *Who strain out the gnat, &c.*—What is here rendered *strain out*, in the common version of the New Testament is expressed *strain at*, but the original Greek term is διυλίζοντες from διυλίζω, which literally means to *strain out* from liquor any impurity which it contains; the comparison, which is also a correspondence, applies to the case of those, who, in their inquiries after truth, are exact and scrupulous about small errors but careless about great ones.

Verse 25. *Ye make clean the outside of the cup and platter.*—The Lord here again expresses Himself, as usual, with reference to the spiritual marriage, *the cup* having relation to the things of the understanding, as *the platter* respects the things of the will. In like manner *the rapine and intemperance* spoken of in the latter part of the verse have distinct reference to the same principles, but in their opposition to what is good and true. The same observation will extend to the *bones of the dead and all uncleanness* at verse 27, and to *hypocrisy and iniquity* at verse 28, and also to *the sepulchres of the prophets and monuments of the just* at verse 29, in which passages *the bones of the dead, hypocrisy and the sepulchres of the prophets*, have more respect to the perversions of truth in the understanding, whilst *uncleanness, iniquity, and the monuments of the just*, relate more to the perversions of good in the will.

Verse 33. *Ye serpents, generation of vipers.*—These words supply another instance of the Lord's continual reference to marriage, as above; in this case to the infernal marriage, *serpents* having respect to the sensual principle in its opposition to heavenly truth, and *vipers* to the same in its opposition to heavenly good.

Verse 34. *Behold I send unto you prophets, and wise [men] and scribes, and some of them ye shall kill and crucify, and some of them ye shall scourge, &c.*—Another instance here occurs of the manner of our Lord's speaking according to a connection of ideas in the internal sense, when yet no such connection appears in the letter, for by *prophets* are meant,



abstractedly from person, the truths of doctrine, by *wise men* the goods of doctrine, and by *scribes* the Word thence derived. In like manner by *killing* is meant to destroy truth, by *crucifying* to destroy good, and by *scourging* to pervert the Word.

Verse 35. *Between the temple and the altar.*—The Lord here again speaks with reference to the heavenly marriage, for *the temple* signifies Himself as to Divine Truth, and *the altar* signifies Himself as to Divine Good.

Verse 37. *Thou that killest the prophets, and stonest them that were sent unto her.*—*To kill a prophet* is to destroy the good of the Word by evils of life; *to stone them that were sent* is to destroy the truth of the Word by falses of doctrine; thus both expressions conjoined have reference to the infernal marriage.

## MATTHEW.

## CHAPTER XXIV.

## CHAPTER XXIV.

## THE INTERNAL SENSE.

1. **AND** Jesus going out departed from the temple; and His disciples came to [Him] to shew Him the build-ings of the temple.

2. But Jesus said to them, see ye not all these things? Verily I say to you, there shall not be left here a stone upon a stone, which shall not be dissolved.

3. But as He sat on the mount of Olives, his disciples apart came to Him, saying, say to us, when shall these things be? and what [shall be] the sign of Thy coming, and of the consummation of the age?

4. And Jesus answering, said to them, see, lest any one deceive you.

5. For many shall come in My name, saying, I am the Christ, and shall deceive many.

6. But ye are about to hear [of] wars and rumours of wars, see that ye be not troubled, for all [these things] must come to pass, but the end is not yet.

THE Lord predicteth the vastation and destruction of the church, verses 1, 2.

And from His Divine Love teacheth, that the understand-  
ing ought to be opened to the  
light of truth, to prevent its  
being misled by falses, ver-  
ses 3, 4.

Because those are about  
to come, who will say that  
this is of faith, or this is truth,  
when yet it is neither of faith  
nor is it truth, but what is  
false, verse 5.

Debates also and disputes  
will exist concerning truths,  
verse 6.

7. For nation shall be stirred up against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places.

8. But all these are the beginning of sorrows.

9. Then shall they deliver you up to affliction, and shall kill you; and ye shall be hated of all nations for My name's sake.

10. And then shall many be scandalized, and shall betray one another, and shall hate one another.

11. And many false prophets shall arise, and shall deceive many.

12. And because iniquity shall abound, the love of many shall grow cold.

13. But he that endureth to the end, the same shall be saved.

14. And this gospel of the kingdom shall be preached in the whole inhabited [earth], for a witness to all the nations; and then shall the end come.

15. When, therefore, ye shall see the abomination of desolation, declared by Daniel the prophet, standing in

And the evil is about to fight against good, and the false against truth, and there will no longer be any knowledge of what is good and true but perversion instead thereof, whereby the state of the church will be changed, verse 7.

That this is the first state of the perversion of the church, verse 8.

That the second state is when good and truth are about to perish, first by perversion, next by denial, and then by contempt for and aversion from all things which are of good and truth, verse 9.

That hence will come enmities against the Lord's Divine Human [principle], and likewise against all truth and good, verse 10.

Also false doctrines and derivations thence, verse 11.

And with faith will expire charity, according to the falses of faith, verse 12.

But they who are in charity, and do not suffer themselves to be seduced, will be saved, verse 13.

And these things will first be made known in the Christian orbs, that none may pretend that they were ignorant, and then will be the consummation, verse 14.

And when such things are observed, which had been predicted concerning vastation as to all things that are



the holy place, (he that readeth let him observe),

16. Then let them that are in Judæa flee to the mountains.

17. Let him that is on the house not come down to take any thing out of his dwelling.

18. And he that is in the field, let him not return back to take his clothes.

19. But wo unto them that bear in the womb, and to them that give suck in those days!

20. But pray ye that your flight be not in the winter, neither on the sabbath.

21. For then shall be great affliction, such as was not from the beginning of the world until now, nor ever shall be.

of good and truth, they ought to be carefully attended to, especially by those who are in love and faith, verse 15.

Who, on such occasion, ought not to look elsewhere than to the Lord, thus to love to Him and charity towards the neighbour, verse 16.

And they who are in the good of charity, ought not to betake themselves thence to those things which are of the doctrinals of faith, verse 17.

And they who are in the good of truth, should not betake themselves from its good to the doctrinals of truth, verse 18.

For they who are imbued with the good of love to the Lord, and with the good of innocence, will then be in danger of profaning those goods, and thus of eternal damnation, verse 19.

They therefore, who are principled in good and truth, ought to take heed lest a removal from those principles should be made precipitately in a state of too much cold arising from self-love, and in a state of too much heat arising from a holy-external concealing inwardly the loves of self and of the world, verse 20.

For on that occasion will be the highest degree of perversion and vastation of the church as to good and truth, which is profanation, verse 21.

22. And except those days should be shortened, all flesh would not have been saved; but for the sake of the elect those days shall be shortened.

23. Then if any one shall say to you, behold, here is the Christ, or there, believe not.

24. For there shall arise false christs and false prophets, and shall give great signs and prodigies, so as to deceive, if possible, even the elect.

25. Behold, I have told you before.

26. If then they shall say to you, behold, he is in the desert, go not forth; behold, [he is] in the closets, believe ye not.

27. For as the lightning cometh forth from the east, and shineth unto the west, so shall also the coming of the Son of the Man be.

28. For wheresoever the carcase is, thither will the eagles be gathered together.

29. But immediately after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall

So that for the salvation of those who are in the life of good, it will be necessary that they who are of the church should be removed from interior goods and truths to exterior, verse 22.

And the doctrine of those who are in a holy external principle, but in a profane internal, is to be guarded against, because it abounds with falses, verses 23, 24.

Which falses are supported by confirmations and persuasions grounded in external appearances and fallacies, whereby the simple suffer themselves to be seduced, but against which they are guarded who are in the life of good and truth, verse 24, latter part.

Therefore there is need of prudence and caution, verse 25.

Since they are not to be believed either as to what they speak about truth, or what they speak about good, verse 26.

For as the lightning is instantly dissipated, so the internal worship of the Lord will at that time be dissipated also, verse 27.

And confirmations of what is false will be multiplied by reasonings in the vastated church, verse 28.

And when there is no longer any faith remaining, all love to the Lord and charity towards the neighbour will disappear, and the know-

fall from the heaven, and the powers of the heavens shall be shaken.

30. And then shall appear the sign of the Son of the Man in the heaven ; and then shall all the tribes of the earth wail, and shall see the Son of the Man coming in the clouds of the heaven with power and much glory.

31. And He shall send His angels with a trumpet of great voice, and they shall gather together His elect from the four winds, from the extreme of the heavens to their extreme.

32. But learn a parable from the fig-tree ; when its branch is now become soft, and putteth forth leaves, ye know that the summer is nigh.

33. So also ye, when ye shall see all these things, know ye that it is near at the doors.

34. Verily I say to you, this generation shall not pass away, until all these things come to pass.

35. The heaven and the earth shall pass away, but My words shall not pass away.

36. But concerning that day and hour no one knoweth

ledges of good and truth will perish, and thus the foundations of the church will be removed, verse 29.

And then shall be the appearing of Truth Divine, and all who are in the good of love and the truth of faith will be in grief, and then shall be revealed the Word as to its internal sense, in which the Lord is, verse 30.

And then shall be election by the influx of holy good and truth from the Lord by the angels, and thus the establishment of a new church, verse 31.

And when this new church is creating by the Lord, then first of all appears the good of the natural principle with its affections and truths, verse 32.

And when all the things above spoken of appear, then will be the consummation of the church, that is the last judgment and coming of the Lord, consequently then the old church will be rejected, and the new established, verse 33.

And the Jewish nation in the mean time will not be extirpated like other nations, verse 34.

And the internals and externals of the former church will perish, but the Word of the Lord will remain, verse 35.

And the state of the church at that time, as to goods and



not the angels of the heavens but My Father alone.

37. For as the days of Noe, so shall be also the coming of the Son of the Man.

38. For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark ;

39. And knew not until the flood came, and took [them] all, so shall be also the coming of the Son of the Man.

40. Then shall two be in the field, the one shall be taken, and the one shall be left.

41. Two [women shall be] grinding in the mill; one shall be taken, and one shall be left.

42. Watch therefore, because ye know not at what hour your Lord cometh.

43. But this know ye, that if the master of the house had known in what watch the thief cometh, he would have

truths, will not appear to any one, neither in earth nor in heaven, but to the Lord alone verse 36.

But the state of the vastation of those who are of the church will resemble that of the first or most ancient church, the consummation of whose age, or whose last judgment, is described by a flood, verse 37.

For they will appropriate evil and the false, and will conjoin those principles in themselves, and will not know that they are inundated by them, because they will be ignorant what the good of love to the Lord is, and the good of charity towards the neighbour, also what the truth of faith is, therefore they will not receive the Divine Truth, verses 38, 39.

Nevertheless they within the church, who are in good, will be saved, and they within the church, who are in evil, will be damned, verse 40.

And they within the church who are in truth, that is, in the affection thereof from good, will be saved, and they within the church, who are in truth, that is in the affection thereof from evil, will be damned, verse 41.

Therefore man ought to procure to himself life from the Lord, which is spiritual life, because he is in ignorance what the state of his life is, which is to remain to eternity, verses 42, 43, 44.

watched, and would not have suffered his house to be digged through.

44. On this account be ye also ready, because in the hour ye think not, the Son of the Man cometh.

45. Who then is the faithful servant and prudent, whom his Lord hath appointed over his family, to give them meat in season?

46. Blessed is that servant, whom his Lord when He cometh shall find so doing.

47. Verily I say to you, that He will appoint him over all things that He hath.

48. But if that evil servant shall say in his heart, my Lord delayeth to come;

49. And shall begin to beat the fellow-servants, but to eat and drink with the drunken;

50. The Lord of that servant shall come in a day that he doth not expect, and in an hour that he doth not know;

51. And shall cut him asunder, and appoint his portion with the hypocrites; there shall be weeping and gnashing of teeth.

And for this purpose he should make enquiry concerning the principles of heavenly good and truth, by which the natural man is restored to order, and made receptive of heavenly life, verse 45.

Until he discovers that those principles are in conjunction with the LORD, and have thence dominion over all inferior principles, verses 46, 47.

And that if the natural man through unbelief perverts those principles, and appropriates to himself evils and fables, he will then know nothing of the interior state of his own life, but will be separated from all goods and truths of heaven, and will have his lot with those who outwardly appear in truth as to doctrine, and in good as to life, but inwardly believe nothing of truth, and will nothing of good, whose state therefore in the other life is most lamentable, from the distraction between evils and goods, and the collision of fables with truths, verses 48, 49, 50, 51.

## CHAPTER XXIV.

## EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

EMANUEL SWEDENBORG.



VERSE 2. *There shall not be left a stone upon a stone, which shall not be dissolved.*—By a stone of the temple not being left upon a stone, which should not be dissolved, is signified the destruction and total vastation of the church; a stone also signifies the truth of the church: And whereas that destruction and vastation was signified, therefore in Matthew xxiv. Mark xiii. and Luke xxi. the subject treated of is concerning the successive vastation of the church. *Ap. Ex. 220.*

From the time of the council of Nice dreadful heresies began to be propagated concerning God, and concerning the person of Christ, whereby the head of antichrist was lifted up, and God was divided into three, and the Lord the Saviour into two, and thereby the temple erected of the Lord by the apostles was destroyed, and this to such a degree, until stone was not left upon stone, which was not dissolved, according to the Lord's words in Matthew xxiv. 2; where by the temple is not only meant the temple of Jerusalem, but also the church, the consummation or end of which is treated of in that chapter throughout. *C. R. 174.*

The greatest part of mankind believe that when the last judgment cometh, all things in the visible world are to perish, that the earth shall be burned up, the sun and the moon be dissipated, and the stars vanish away; and that a new heaven and new earth shall afterwards rise up; this opinion has been conceived from the prophetic revelations, in which such things are mentioned; but that the case is otherwise, may be manifest from what hath been shewn above concerning the last judgment, n. 900, 931, 1850, 2117 to 2133; hence it is evident, that the last judgment is nothing else but the end of the church with one nation, and its beginning with another, which end and which beginning then hath place, when there is no longer any acknowledg-



ment of the Lord, or what is the same thing, when there is no faith; no acknowledgment or no faith is when there is no charity, for faith cannot be given but with those who are in charity; that in such case there is an end of the church, and a translation of it to others, evidently appears from all those things, which the Lord Himself taught and predicted concerning that last day, or concerning the consummation of the age, in the Evangelists, viz. in Matthew, chap. xxiv. in Mark, chap. xiii. and in Luke, chap. xxi: But whereas those things cannot be comprehended by any one without a key, which is the internal sense, it is allowed to unfold them, and first the things contained in chap. xxiv. of Matthew verses 3, 4, 5, 6, 7, 8. They who abide in the sense of the letter, cannot know whether the contents of these verses, and those things which follow in that chapter, have relation to the destruction of Jerusalem, and the dispersion of the Jewish nation, or to the end of days, which is called the last judgment; but they who are in the internal sense see clearly, that the subject here treated of is concerning the end of the church, which end is what is here and in other passages called the coming of the Lord, and the consummation of the age: And since that end is meant, it may be known, that all those things signify such things as relate to the church; but what they signify, may be manifest from each in the internal sense; as where it is said, *"Many shall come in My name, saying, I am Christ, and shall seduce many;"* where name doth not signify name, nor Christ Christ, but name signifies that by which the Lord is worshipped, and Christ the very truth, thus it signifies that they will come who will say that this is of faith, or that this is the truth, when yet it is neither of faith nor the truth, but the false: Again where it is said, *that they shall hear of wars, and rumours of wars,* it denotes that debates and disputes, which are wars in the spiritual sense, will exist concerning truths: Again *that nation shall be stirred up against nation, and kingdom against kingdom,* signifies that evil is about to fight with evil, and the false with the false: And again, *there shall be famines and pestilences, and earthquakes in divers places,* denotes that there shall no longer be any knowledges of good and truth, and thus that the state of the church will be changed, which is an earthquake. From these considerations it is evident what is meant by the above words of the Lord, viz. that they describe the first state of the perversion of the church, which is, when they begin no longer to know what is good and what is true, but dispute with each other on those subjects, from which disputes come

falsities. Inasmuch as this is the first state, therefore it is said, *that the end is not yet*, and that *those things are the beginning of sorrows*, and this state is called *earthquakes in divers places*, which in the internal sense signify a change of the state of the church in part, or the first state. Its being said to the disciples signifies that it is said to all who are of the church, for the twelve disciples represent it, wherefore it is said, *see lest any one seduce you*; also, *ye are about to hear of wars and rumours of wars*, see that ye be not troubled. A. C. 3353, 3354.

A stone not being left upon a stone, which should not be dissolved, signified that the Lord would be altogether denied amongst them, wherefore also the temple was utterly destroyed. *Ap. Ex. 391.*

Verse 3. *As He sat on the mount of Olives, &c.*—The mount of Olives signifies the Divine Love, on which account the Lord was accustomed to tarry upon that mountain, as is evident in Luke, "*Jesus was in the day teaching in the temple, but at night going forth He passed the night in the mount which is called [the mount] of Olives,*" xxi. 37, chap. xxii. 39; John, viii. 1; and there discoursed with His disciples concerning His coming and the consummation of the age, that is, concerning the last judgment; and also thence went to Jerusalem, and suffered; and by this was signified that He did all things from Divine Love, for the mount of Olives signified that love; for whatsoever the Lord did in the world, this was representative, and whatsoever He spake, was significative; the reason why He was in representatives and significatives, when in the world, was that He might be in the ultimates of heaven and of the church, and at the same time in their first principles, and thereby might govern and arrange ultimates from first principles, and all intermediate things from first principles by ultimates; representatives and significatives are in ultimates. *Ap. Ex. 405.*

Verse 3. *What shall be the sign of Thy coming, and of the consummation of the age?*—By the coming of the Lord and the consummation of the age, is signified the beginning of a new church and the end of a former church; by the coming of the Lord the beginning of a new church, and by the consummation of the age, the end of an old church; wherefore the Lord in this chapter instructs the disciples concerning the successive vastation of the former church, and concerning the establishment of a new church at the end of the former; but He instructs and teaches them by mere correspondencies, which cannot be unfolded and known

except by the spiritual sense, and inasmuch as they were correspondencies by which the Lord spake, therefore they were all signs, thus testifications; they are also called signs by the Lord, as in Luke, "*There shall also be great signs from heaven. There shall be signs in the sun, the moon, and the stars, and on earth distress of nations,*" xxi. 11, 25. *Ap. Ex.* 706.

As to what concerns the Lord's coming, it is believed by some that the Lord is about to come again in person, and indeed to execute the last judgment, and this because it is said in Matthew, "*The disciples came saying to Jesus, tell us what is the sign of Thy coming, and of the consummation of the age;*" and after that the Lord had predicted to them the state of the church successively decreasing even to its devastation and consummation, he said, "*Then shall appear the sign of the Son of man, and they shall see the Son of Man coming in the clouds of heaven with virtue and glory: watch ye therefore because ye know not in what hour your Lord is about to come,*" chap. xxiv. 30, 39, 42; also in John, chap. xxi. 22; but by His coming is not there meant His coming in person, but that He will then reveal Himself in the Word, that He is Jehovah, the Lord of heaven and earth, and that they all will adore Him alone, who shall be in His new church, which is meant by the New Jerusalem; for which end also He hath now opened the internal sense of the Word, in which sense the Lord is every where treated of: This also is what is meant by His coming in the clouds of heaven with glory, Matt. xxiv. 30; chap. xxvi. 34; Mark xiii. 26; chap. xiv. 62; Luke xxi. 27; that the clouds of heaven signify the Word in the letter, and glory its spiritual sense, see above n. 36, 594. Inasmuch as He is the Word, as He is called in John, chap. i. 1, 2, 14, therefore the revelation of Him in the Word is His coming. *Ap. Ex.* 870.

That by consummation is meant the devastation of the church when there is no longer in it truth of doctrine and good of life, thus when its end is, see n. 658, 750; and whereas in this case is the coming of the Lord, and of His kingdom, therefore mention is made both of the consummation of the age and of the Lord's coming, Matt. xxiv. 3, and each also is predicted in that chapter. *Ap. Rev.* 519.

It was predicted by the Lord, where he speaks of the consummation of the age in Matt. xxiv. 3 to the end; Mark xiii. 3 to the end; Luke xxi. 7 to the end, that faith would be scarce in the last times; for whatsoever is said in those chapters involves, that in those times charity and faith will be scarce, and that at length there would be none. *A. C.* 1843.



Verse 5. *Many shall come in My name, &c.*—These things were said by the Lord to the disciples concerning the consummation of the age, by which is signified the state of the church as to its ultimate [or last time], which is described in this chapter; wherefore also the successive perversion and falsification of the truth and good of the Word is meant, until there is nothing but the false and the evil thence derived; by those *who shall come in His name, and shall say that they are christs, and shall seduce many*, is signified that those are about to come who will say that this is Divine Truth, when yet it is truth falsified, which in itself is the false, for by Christ is meant the Lord as to Divine Truth, but here in the opposite sense truth falsified; by *hearing of wars and rumours of wars*, is signified that disagreements and disputes are about to exist concerning truths, and that thence will come falsifications. By *nation being stirred up against nation, and kingdom against kingdom*, is signified that evil is about to fight with evil, and the false with the false, for evils never agree amongst themselves, neither do falses, which is the reason why churches are divided amongst themselves, and so many heresies have come forth; nation signifies those who are in evils, and kingdom those who are in falses, of which the church consists; by *famines, and pestilences, and earthquakes*, is signified that there will no longer be any knowledges of truth and of good, and that by reason of the falses which will infect, the state of the church would be changed; famine denotes the privation of the knowledges of truth and of good; pestilence denotes infections from falses, and earthquakes denote changes of the church. *Ap. Ex. 734.*

The above words are not to be understood as declaring that any would rise up, who would call themselves Christ or christs, but who would falsify the Word, and would say that this or that is Divine Truth, when it is not; they who confirm falses from the Word, are meant by false christs, and they who hatch false doctrine, are meant by false prophets; for the subject treated of in the chapter from whence the above words are taken, is concerning the successive veneration of the church, thus concerning the falsification of the Word, and at length concerning the profanation of truth thence derived. *Ap. Ex. 684.*

Verses 6, 7. *Ye are about to hear of wars, &c.*—When the Lord said that in the last times there should be wars, and that nation shall then rise up against nation, and kingdom against kingdom, and that there should be famines, pesti-

lences, and earthquakes in divers places, it doth not signify such things in the natural world, but things corresponding in the spiritual, for the Word, in its prophetic parts, doth not treat of kingdoms on earth, nor of nations there, thus neither of their wars, nor of famine, pestilence, and earthquakes there, but of such things as correspond thereto in the spiritual world. *L. J.* 73. See also *A. C.* 2120, 2547.

Verses 8 to 14. By the words which precede, from verse 1 to verse 8, was described the first state of perversion of the church, which was, that they began no longer to know what was good and what was true, but disputed on those subjects one amongst another, from which disputes came falsities: but by these words is described another state of perversion of the church, which is, that they were about to despise good and truth, and also to hold them in aversion, and thus that faith in the Lord would expire, according to degrees, as charity would cease. That a second state of perversion of the church is described by the above words of the Lord in the Evangelist, is evident from the internal sense of the same, which is to the following effect: *All these things are the beginning of sorrows*, signify those things which precede, viz. which are of the first state of the perversion of the church, consisting, as was said, in beginning no longer to know what was good and what was true, but in disputing among themselves on those subjects, from which disputes come falsities, consequently heresies; that such things have perverted the churches for several ages past, is evident from this consideration, that the church in the Christian orb is divided, and this according to opinions concerning good and truth, thus that the perversion of the church hath been begun for a long time back. *Then shall they deliver you up to affliction, and shall kill you*, signifies that good and truth are about to perish, first by affliction, which is by perversion, next by killing them, which is by denial; that to kill, when it is predicated of good and truth, denotes not to be received, thus to deny, see n. 3387, 3395; by *you*, or by the apostles, are signified all things of faith in one complex, thus both its good and its truth; that by the twelve apostles those things are signified, see n. 577, 2089, 2129, 2130, 3272, 3354, and is here very manifest, for the subject treated of is not concerning the preaching of the apostles, but concerning the consummation of the age. *And ye shall be hated of all nations for My name's sake*, signifies contempt and aversion of all things which are of good and truth, for to hate is to despise and to hold in aversion, these being the properties of

hatred ; of all nations denotes of those who are in evil ; that nations denote such, see n. 1259, 1260, 1849, 1868, 2588 ; for My name's sake denotes for the sake of the Lord, thus for the sake of all things which are from Him ; that the name of the Lord denotes every thing in one complex by which He is worshipped, thus every thing which is of His church, see n. 2724, 3006. *And then shall many be scandalized, and shall betray one another, and shall hate one another*, signifies enmities on account of those things ; many being scandalized denotes enmity in themselves, the Human [principle] Itself of the Lord is that against which they have enmity ; that that principle was about to be an offence and scandal, is predicted in the Word throughout ; they shall betray one another, denotes enmity amongst themselves derived from the false in opposition to truth ; and shall hate one another, denotes enmity amongst themselves derived from evil in opposition to good. *And many false prophets shall arise, and shall seduce many*, signifies preachings of what is false ; that false prophets denote those who teach falses, thus false doctrine, see n. 2534 ; and shall seduce many, denotes that thence would be derivations. *And because iniquity shall be multiplied, the charity of many shall grow cold*, signifies with faith the expiration of charity ; because of the multiplication of iniquity, denotes according to the falses of faith ; the charity of many shall grow cold, denotes the expiration of charity ; for each keeps pace with the other, where there is no faith there is no charity, and where there is no charity there is no faith, but charity is what receives faith, and no charity what rejects faith ; hence the origin of all that is false and of all that is evil. *But he that endureth to the end, the same shall be saved*, signifies the salvation of those who are in charity ; he that endureth to the end denotes who doth not suffer himself to be seduced, thus who doth not yield in temptations. *And this gospel of the kingdom shall be preached in all the inhabited [earth], for a witness to all the nations*, signifies that this shall first be made known in the christian orb ; shall be preached denotes that it shall be made known ; this gospel of the kingdom denotes this truth that so it is, gospel denotes annunciation, kingdom denotes truth, that kingdom denotes truth, see n. 167, 2547 ; in all the inhabited [earth] denotes the christian orb ; that earth is the tract of country where the church is, thus the christian, see n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355 ; the church is here called inhabited from the life of faith, that is, from the good which is of truth, for



to inhabit in the internal sense is to live, and inhabitants are the goods of truth, n. 1293, 2268, 2451, 2712, 3384; for a witness denotes that they may know, lest they should pretend that they were ignorant; to all the nations denotes to the evil, n. 1259, 1260, 1849, 1868, 2588; for when they are in the false and in evil they no longer know what is true and what is good, believing in this case what is false to be true, and what is evil to be good, and *vice versâ*; when the church is in this state, *then shall the end come*. That the church is of such a quality, doth not appear before those who are in the church, viz. it doth not appear that they despise and hold in aversion all things which are of good and of truth, also that they cherish enmities against those things, especially against the Lord Himself; for they frequent temples, hear preachings, are in a sort of sanctity when there, go to the holy supper, and occasionally discourse with each other in a becoming manner on those subjects, the evil doing these things alike as the good, yea they even live one with another in civil charity or friendship; hence it is that before the eyes of men there doth not appear any contempt, sill less aversion, and least of all enmity against the goods and truths of faith, thus neither against the Lord: but those things are external forms, by which one seduces another; whereas the internal forms of the men of the church are altogether dissimilar, yea altogether contrary to the external; the internal forms are what are here described, and which are of such a quality; what their quality is, appears to the life in the heavens, for the angels do not attend to any other than things internal, that is, to ends, or to intentions and wills, and to the thoughts thence derived; how dissimilar these are to the externals may be manifest from those who come into the other life from the christian orb, concerning whom see n. 2121, 2122, 2123, 2124, 2125, 2126; for in the other life the internal things alone are the things according to which they there think and speak, for external things were left with the body; it there evidently appears, that however such persons seemed peaceable in the world, they still hated one-another, and hated all things which are of faith, especially the Lord, for when the Lord is only named before them in the other life, a sphere not only of contempt, but also of aversion and enmity against Him, manifestly breathes forth and diffuses itself around, even from those who, according to appearance, have spoken and have also preached holily concerning Him; in like manner when mention is made of charity and faith: Such is their quality in the internal form, which is manifested in

the other life, so that if, during their abode in the world, external things had been loosened and taken away from them, that is, if they had not been afraid of the loss of life, and of the penalties of the law, and especially if they had not been afraid of the loss of reputation for the sake of the honours which they courted and coveted, and for the sake of the wealth which they lusted after and greedily sought, they would have rushed one against another from intestine hatred according to their tendencies and thoughts, and without any conscience would have plundered the goods of others, and also without any conscience would have murdered them, how guiltless soever they were; such are christians at this day as to the interiors, except a few who are not known; hence it is evident what is the quality of the church, *A. C.* 3486 to 3490.

Verse 9. *Then shall they deliver you up to affliction, and shall kill you, &c.*—By affliction are meant external and internal temptations; external are persecutions from the world, internal are persecutions from the devil. *A. C.* 1846.

By the disciples in the spiritual representative sense are meant all the truths and goods of the church, whence it is evident what is meant in that sense by killing them, viz. that they shall then destroy the truths and goods of the church. *Ap. Ex.* 315.

By the disciples are meant all who worship the Lord, and live according to the truths of His Word; these the wicked in the world of spirits are continually desirous to kill; but whereas they cannot there effect this as to the body, they are continually desirous to effect it as to the soul; and when they cannot accomplish this desire, they burn with such hatred against them, that they feel nothing more delightful than to do them mischief. *Ap. Rev.* 325.

Verse 11. *And many false prophets shall arise, &c.*—By false prophets and by false christ, are not meant prophets according to the common notion respecting prophets, but all those who pervert the Word and teach falses; these also are false christ, for Christ signifies the Lord as to Divine Truth, whence false christ signify Divine Truths falsified. *Ap. Ex.* 624.

Verse 12. *And because iniquity shall abound, the love of many shall grow cold.*—That in the end of the church there is no faith, is foretold by the Lord, where He saith, “*When the Son of Man shall come, will He find faith in the earth?*” Luke xviii. 8: And also that there is then no charity, where

He saith, "*In the consummation of the age iniquity shall abound, and the love of many shall grow cold.* L. J. 35.

Verses 15, 16, 17, 18. *When therefore ye shall see the abomination of desolation, declared by Daniel the prophet, standing in the holy place, then let them that are in Judea flee unto the mountains, &c.*—Every one may see that these words contain arcana, and that unless those arcana are discovered, it cannot be at all known what is meant by those who are in Judea fleeing to the mountains, and by him who is on the house top not going down to take any thing out of the house, and by him who is in the field not returning back to take his garment: Unless the internal sense taught what these things signify and involve, the examiners and interpreters of the Word might be led away and fall into opinions altogether foreign from that sense; yea also they, who in heart deny the sanctity of the Word, might thence conclude, that in the above words was only described flight and escape on the approach of an enemy, consequently that nothing more holy was contained in them, when yet by those words of the Lord is fully described the state of vastation of the church as to the goods of love and the truths of faith, as may be manifest from the following explication of those words. *When therefore ye shall see the abomination of desolation*, signifies the vastation of the church, which then hath place when the Lord is no longer acknowledged, consequently when there is no love and no faith in Him; also when there is no longer any charity towards the neighbour; and consequently when there is not any faith of good and of truth; when these things have place in the church, or rather in the tract of country where the Word is, viz. in the thoughts of the heart, although not in the doctrine of the mouth, then is desolation, and the above things are its abomination: hence, when ye shall see the abomination, denotes when any one observes such things; what is then done, follows in verses 16, 17, 18. *Declared by Daniel the prophet*, signifies, in the internal sense, by the prophets, for where any prophet is named by his name in the Word, it is not that prophet who is meant, but the prophetic Word itself, because names in no cases penetrate into heaven, n. 1876, 1888; but by one prophet is not signified the like as by another; what is signified by Moses, Elias, and Elisha, see in the preface to chap. xviii. and n. 2762; but by Daniel is signified every thing prophetic concerning the coming of the Lord, and concerning the state of the church, in this case concerning its last state: Vastation is much treated of in the prophets, and by it is there signified, in the sense of



the letter, the vastation of the Jewish and Israelitish church, but in the internal sense the vastation of the church in general, thus also the vastation which is now at hand. *Standing in the holy place*, signifies vastation as to all the things which are of good and truth; holy place is a state of love and of faith, see n. 2625, 2827, 3356, 3387; the holy principle of that state is the good which is of love, and thence the truth which is of faith, nothing else being meant by holy in the Word, because those things are from the Lord, who is the holy or sanctuary itself. *He who readeth, let him observe*, signifies that these things ought to be well noted by those who are in the church, especially by those who are in love and faith, who are now treated of. *Then let them who are in Judea, flee to the mountains*, signifies that they who are of the church ought not to look elsewhere than to the Lord, thus to love to Him, and to charity towards the neighbour; that by Judea is signified the church, will be shewn below; that by mountain is signified the Lord Himself, but by mountains love to Him and charity towards the neighbour, see n. 795, 796, 1430, 2722; according to the sense of the letter it would mean, that when Jerusalem was besieged, as it was by the Romans, then they should not betake themselves thither, but to the mountains, according to what is said in Luke, "*When ye shall see Jerusalem encompassed by armies, then know ye, that the devastation is near; then let them who are in Judea flee to the mountains, and let them who are in the midst thereof go forth, but they who are in the countries let them not enter into it,*" xxi. 20, 21; but with Jerusalem in this passage the case is similar, viz. that in the sense of the letter it is Jerusalem which is meant, but in the internal sense the church of the Lord, see n. 402, 2117; for all and singular the things, which are mentioned in the Word concerning the Judaic and Israelitish people, are representative of the Lord's kingdom in the heavens, and of the Lord's kingdoms in the earths, that is, of the church, as hath been frequently shewn; hence it is, that by Jerusalem in the internal sense is no where meant Jerusalem, nor by Judea Judea; but they were such [places] as were capable of representing the celestial and spiritual things of the Lord's kingdom: and they were also made that they might represent; thus the Word could be written, which might be according to the apprehension of the man who was to read it, and according to the understanding of the angels attendant on man; this was also the reason why the Lord spake in like manner; for if He had spoken otherwise, what He had said would not

have been adequate to the apprehension of those who heard, especially at that time, nor at the same time to the understanding of the angels, thus it would not have been received by man, nor understood by the angels. *He that is on the house-top, let him not go down to take anything out of his house*, signifies that they who are in the good of charity, ought not to betake themselves thence to those things which are of the doctrinals of faith; the house-top in the Word signifies the superior state of man, thus his state as to good; but the things which are beneath, signify the inferior state of man, thus his state as to truth; what is meant by house, see n. 710, 1708, 2230, 2234, 3142, 3538; with the state of the man of the church, the case is this; when he is regenerating, he then learns truth for the sake of good, for he hath an affection of truth for that end; but after that he is regenerated, he then acts from truth and good; when he arrives at this state, he then ought not to betake himself to the former state, for if he was to do this, he would reason from truth concerning the good in which he is, and would thus pervert his state: for all reasoning ceases, and ought to cease, when man is in a state to will what is true and good, for in this case he thinks and acts from the will, consequently from conscience, and not from the understanding, as heretofore, for if he was to act again from this latter principle, he would fall into temptations in which he would yield; these are the things which are signified by the words, "Let not him who is on the house-top go down to take anything out of his house. *And he who is in the field, let him not return back to take his garment, or coat*, signifies that they who are in the good of truth should not betake themselves from its good to the doctrinal of truth; field in the Word signifies that state of man as to good; what field is, see n. 368, 2971, 3196, 3310, 3317, 3500, 3508; and garment or coat signifies that which clothes good, that is, the doctrinal of truth, for this is as a garment to good; that garment has this signification, see n. 297, 1073, 2576, 3302; every one may see that deeper things lie concealed herein than what appear in the letter, for the Lord Himself spake them. From these considerations it may now be manifest, that a state of vastation of the church as to the goods of love and the truths of faith is fully described in these verses, and that at the same time an exhortation is given to those who are in those goods and truths, what they ought to do on the occasion: there are men of three kinds within the church, viz. they who are in love to the Lord, they who are in charity towards the neighbour, and they who are in the affection of

truth; they who are in the first class, viz. they who are in love to the Lord, are specifically signified by the words, *Let those who are in Judea flee to the mountains*: In the second class are they who are in charity towards the neighbour, and are specifically signified by these words, *He who is on the house-top, let him not go down to take anything out of his house*: In the third class are they, who are in the affection of truth, and are specifically signified by these words, *he who is in the field let him not return back to take his garment*. That Judea, in the internal sense of the Word, doth not signify Judea, as neither doth Jerusalem signify Jerusalem, may be manifest from several passages in the Word: In the Word it is not so named Judea, but the land of Judah, and by it, as by the land of Canaan, is there signified the kingdom of the Lord, consequently also the church, for this is the kingdom of the Lord in the earths, and this on this account, because by Judah, or by the Judaic nation, was represented the celestial kingdom of the Lord, and by Israel, or the Israelitish people, His spiritual kingdom, and because this was represented, therefore also in the Word, when they are named, nothing else is signified in the internal sense. A. C. 3650 to 3654.

Verse 15. *When therefore ye shall see the abomination declared by Daniel the prophet, &c.*—The abomination of desolation, or the devastation of the church, is described in these words in Daniel, “*Seventy weeks are decided upon thy people, and upon thy city of holiness, to consummate prevarication, and seal up sins, and to expiate iniquity, and to bring the justice of ages, and to seal the vision and the prophets, and to anoint the holy of holies. Know therefore and perceive from the going-forth even to restore and build Jerusalem, even to Messiah the prince [shall be] seven weeks: afterwards in sixty and two weeks the street and the trench shall be restored and built, but in straightness of times. But after sixty-two weeks Messiah shall be cut off, but not for Himself. Then shall the people of a prince about to come, destroy the city and the sanctuary, so that its end shall be with a flood, and even to the end of war are decided desolations. Yet He shall confirm the covenant with many in one week, but in the midst of the week, He shall make to cease the sacrifice and meat-offering: at length upon the bird of abominations shall be desolation, and even to the consummation and decision it shall drop upon the devastation.*” Daniel ix. 24, 25, 26, 27; the sense of these Words hath been investigated and explained by many of the learned, but only as to the literal sense, and not yet as to the spiritual sense, for this lat-



ter sense hath been heretofore unknown in the christian orb; in this sense the following things are signified by the above words: *Seventy weeks are decided upon thy people*, signifies the time and state of the church which was then amongst the Jews, even to its end, seven and seventy signifying what is full from beginning to end, and people signifying those who are at that time of the church: *and upon thy city of holiness*, signifies the time and state of the end of the church as to the doctrine of truth derived from the Word, city signifying the doctrine of truth, and the city of holiness the Divine Truth which is the Word; *to consummate prevarication, and to seal up sins, and to expiate iniquity*, signifies when nothing but falses and evils are in the church, thus when iniquity is fulfilled and consummated; for until this is the case the end doth not come, for reasons treated of in a little work concerning the LAST JUDGMENT, for if it came sooner, the simply good would perish, who as to externals are conjoined with those who pretend truths and goods, and assume hypocritical appearances in externals; wherefore it is added, *to bring the justice of ages*, by which is signified to save those who are in the good of faith and charity; *and to seal the vision and the prophet*, signifies to fulfill all things which are in the Word; *and to anoint the holy of holies*, signifies to unite the Divine [principle] itself with the Human principle in the Lord, for this latter is the holy of holies. *Know therefore and perceive from the going-forth of the Word*, signifies from the end of the Word of the Old Testament, because it was to be fulfilled in the Lord, for all things of the Word of the Old Testament in the supreme sense treat of the Lord, and of the glorification of His Human [principle], and thus of His dominion over all things of heaven and of the world; *even to restore and to build Jerusalem*, signifies when a new church was about to be established, Jerusalem signifying that church, and to build signifying to establish a new: *even to Messiah the prince*, signifies even to the Lord, and the Divine Truth in Him and from Him, for the Lord is called Messiah from the Divine Human [principle] and prince from the Divine Truth; *seven weeks*, signify a full time and state; *afterwards in sixty and two weeks the street and trench shall be restored and built*, signifies a full time and state after His coming until the church is established with its truths and doctrine, sixty signifying a full time and state as to the implantation of truth, in like manner as the number three or six, and two signifying those things as to good, thus sixty and two together signifying the marriage of truth, with a little good, street

signifying the truth of doctrine, and trench the doctrine; *but in straitness of times*, signifies hardly and with difficulty, because amongst the nations who have little perception of spiritual truth; *but after sixty and two weeks*, signifies after a full time and state of the church established as to truth and as to good; *Messiah shall be cut off*, signifies that they will recede from the Lord, which was done principally by the Babylonians by the translation of the Divine Power of the Lord to the popes, and thus by the non-acknowledgment of the Divine in His Human [principle]; *but not for Himself*, signifies that still He hath power and He hath the Divine; *then shall the people of a prince about to come destroy the city and the sanctuary*, signifies that thus doctrine and the church would perish by falses, city signifying doctrine, sanctuary the church, and the prince about to come the reigning false principle; *so that its end shall be with a flood, and even to the end of the war are decided desolations*, signifies the falsification of truth, until there is not any combat between what is true and false, flood signifying the falsification of truth, war the combat between what is true and false, and desolation the last state of the church, when there is no longer any truth, but merely what is false; *yet He shall confirm the covenant with many in one week*, signifies the time of the reformation when again there shall be reading of the Word, and acknowledgment of the Lord, viz. of the Divine in His Human [principle]; this acknowledgment and thence conjunction of the Lord by the Word is signified by covenant, and the time of the reformation by one week; *but in the midst of the week He will cause to cease the sacrifice and meat offering*, signifies that still there is neither good nor truth in worship interiorly amongst those who are reformed; sacrifice signifies worship from truths, and meat-offering worship from goods; by the midst of the week is not signified the midst of that time, but the inmost principle appertaining to the reformed, for midst signifies what is inmost, and week the state of the church, the reason why neither good nor truth was interiorly in worship after the reformation is, because they assumed faith for the essential of the church, and separated it from charity, and when faith is separated from charity, there is then neither good nor truth in the inmost of worship, for the inmost of worship is the good of charity, and from it proceeds the truth of faith; *at length upon the bird of abominations shall be desolation*, signifies the extinction of all truth by the separation of faith from charity, the bird of abominations signifies faith alone, thus faith separate from charity, for bird signifies thought and

understanding concerning the truths of the Word, which bird becomes a bird of abominations, when there is not any spiritual affection of truth which illustrates and teaches truth, but only a natural affection which is for the sake of fame, glory, honour, and gain, which affection, inasmuch as it is infernal, is abominable, since mere falses are thence derived; *and even to the consummation and decision it shall drop upon the devastation*, signifies its extreme when there is nothing of truth and faith any longer, and when it is the last judgment; that these last things in Daniel were predicted concerning the end of the Christian church, is evident from the Lord's words in Matthew, "*When ye shall see the abomination of desolation,*" &c. xxiv. 15; for the subject treated of in that chapter is concerning the consummation of the age, thus concerning the successive vastation of the christian church, wherefore the devastation of this church is meant by the above words in Daniel. *Ap. Ex. 684.*

Verses 17, 18. *Let him that is on the house not come down,* &c.—Man before regeneration acts from truth, but by it is acquired good; for truth then becomes good with him, when it gains place in his will, and thereby in his life, but after regeneration he acts from good, and by it are procured truths: for the better understanding of this, it is to be observed, that man before regeneration acts from obedience, but after regeneration from affection; those two states are inverted in respect to each other, for in the former state truth hath dominion, but in the latter state good hath dominion, or in the former state man looks downwards or backwards, but in the latter upwards or forwards: when man is in this latter state, viz. when he acts from affection, it is no longer allowed him to look back, and to do good from truth, for then the Lord flows-in into good, and by good leads him; if in this case he was to look back, or was to do good from truth, he would act from a principle of self, for he who acts from truth leads himself, but he who acts from good is led by the Lord: these are the things which are meant by the words of the Lord in Matthew, "*When ye shall see the abomination of desolation, he that is on the house, let him not go down to take anything out of his house; and he that is in the field, let him not return back to take his clothes.*" *A. C. 8505.* See also *A. C. 2454, 3650, 8516, 9274, 10184.*

Verses 19, 20, 21, 22. *But woe to them that bear in the womb, and to them that give suck in those days,* &c.—What these words signify, it is impossible for any one to comprehend unless he be enlightened by the internal sense; that



they were not said concerning the destruction of Jerusalem, is apparent from various expressions in the chapter, as from the following, "*Except those days should be shortened, no flesh would be saved, but for the sake of the elect those days shall be shortened;*" and again, "*After the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken; and then shall appear the sign of the Son of Man, and they shall see the Son of Man coming in the clouds of heaven with power and glory;*" and from other expressions. That neither were those things said concerning the destruction of the world is evident from several passages in the same chapter, as from what goes before, "*He that is on the house, let him not go down to take any thing out of his house, and he that is in the field, let him not return back to take his clothes;*" also from what is here said, "*Pray ye that your flight be not in the winter, neither on the sabbath;*" and from what follows, "*Then two shall be in the field, one shall be taken, the other shall be left; two women shall be grinding at the mill, one shall be taken, the other shall be left;*" But it is evident that they were said concerning the last time of the church, that is, concerning its vastation, which is then said to be vastated, when there is no longer any charity. Every one, who thinks holily concerning the Lord, and who believes that the Divine Being [or principle] was in him, and that He spake from the Divine Being [or principle], may know and believe that the above words, like the rest which the Lord taught and spake, were not said concerning one nation but concerning the universal human race; and not concerning their worldly state, but concerning their spiritual state; and also that the Lord's words comprehended those things which are of his kingdom, and which are of the church, for these things are Divine and eternal: He who so believes, concludes that these words, "*Woe to them that bear in the womb and to them that give suck in those days,*" do not signify those who bear in the womb and give suck; and that these words, "*Pray ye that your flight be not in the winter, neither on the sabbath,*" do not signify any flight on account of a worldly enemy; and so forth. The subject treated of in what goes before was concerning three states of the perversion of good and truth in the church; the subject now treated of is concerning a fourth state, which also is the last; concerning the first state, consisting in their beginning no longer to know what is good and what is true, but in dis-

puting on those subjects amongst themselves, whence come falsities, see n. 3354: concerning the second state consisting in their despising what is good and true, and also holding them in aversion, and in faith in the Lord thus being about to expire, according to the degrees in which charity was about to cease, see n. 3487, 3488; concerning the third state, that it was a state of desolation of the church as to good and truth, see n. 3651, 3652; the subject now treated of is concerning the fourth state, which is that of the profanation of good and truth: that this state is here described, may be manifest from singular the parts of the description in the internal sense, which is to this effect. *But woe to them that bear in the womb, and to them who give suck in those days*, signifies those who are imbued with the good of love to the Lord and the good of innocence: Woe is a formulary of expression signifying the danger of eternal damnation; *to bear in the womb* denotes to conceive the good of celestial love, *to give suck* denotes also a state of innocence; *those days* denote the states in which the church then is. *But pray ye that your flight be not in the winter, nor on the sabbath*, signifies removal from them, lest this should be done precipitately in a state of too much cold, and in a state of too much heat; *flight* denotes removal from a state of the good of love and of innocence, spoken of just above; *flight in the winter* denotes removal from them in a state of too much cold; there is cold when those things are held in aversion, which aversion is induced by the loves of self and of the world; *flight on the sabbath* denotes removal from them in a state of too much heat; heat consists in a holy external, when the love of self and of the world is within. *For then shall be great affliction, such as was not from the beginning of the world until now, neither shall be*, signifies the highest degree of the perversion and vastation of the church as to good and truth, which is profanation; for the profanation of what is holy induces eternal death, and much more grievous than all other states of evil, and so much the more grievous, as the goods and truths which are profaned are more interior; inasmuch as interior goods and truths are open and known in the christian church, and are prophaned, therefore it is said that then shall be great affliction, such as was not from the beginning of the world until now, neither shall be. *And except those days should be shortened, there would not any flesh be saved, but for the sake of the elect those days shall be shortened*, signifies the removal of those who are of the church from interior goods and truths to exterior, that they may still be saved who are

in the life of good and truth; by days being shortened is signified a state of removal, by no flesh being saved is signified that otherwise no one could be saved; by the elect are signified those who are in the life of good and truth.

Few know what is meant by the profanation of what is holy, but it may be manifest from what hath been said and shewn on the subject, viz. that they are capable of profaning, who know, and acknowledge, and imbue good and truth, but not they who have not acknowledged, still less they who do not know: Thus that they who are within the church can profane holy things, but not they who are without: and that they who are of the celestial church can profane holy goods, and they who are of the spiritual church can profane holy truths: that on this account interior truths were not discovered to the Jews, lest they should profane them. *A. C.* 3751 to 3757.

Verse 19. *Woe to them that bear in the womb, &c.*—The subject here treated of is concerning the consummation of the age, by which is meant the end of the church, when it is the last judgment; hence by those who bear in the womb and by those who give suck in those days, who are the objects of lamentation, are meant they who at that time receive the goods of love, and the truths of that good; they that bear in the womb denote those who receive the good of love, and they that give suck denote those who receive the truths of that good, for the milk which is sucked signifies truth from the good of love; the reason why a woe is pronounced upon them is, because they cannot keep the goods and truths which they receive, for at that time hell prevails, and takes them away, whence comes profanation; the reason why hell prevails at that time is, because in the end of the church the falses of evil reign, and take away the truths of good; for man is held in the midst between heaven and hell, and before the last judgment that which arises out of hell prevails over that which descends out of heaven. *Ap. Ex.* 710.

Verse 20. *But pray ye that your flight be not in the winter.*—No faith, and faith without love, is by the Lord compared to winter, where He predicts the consummation of the age; *flight* denotes the last time of the church, also of every man when he dies; *winter* denotes the life of no love. *A. C.* 34.

Verse 22. *Except those days should be shortened, &c.*—By these words is meant, that unless the church was ended before its time, it would altogether perish; the subject



treated of is concerning the consummation of the age and concerning the coming of the Lord, and by the consummation of the age is meant the last state of the old church, and by the coming of the Lord the first state of a new church. *Ap. Rev. 4.*

*No flesh could have been saved.*—The combats of the Lord are described in Isaiah, chap. lxiii. 1 to 10; where are these words, "*Thy garments are as of him that treadeth in the wine-press, I have trodden the wine-press alone,*" by which is signified that He alone sustained the evils and falses of the church, and all violence offered to the Word, thus to Himself. It is said violence offered to the Word, thus to Himself, because the Lord is the Word, and violence hath been offered to the Word and to the Lord Himself by the Roman Catholic superstition, also by the superstition amongst the reformed concerning faith alone; the evils and falses of the latter and the former the Lord sustained when He executed the last judgment, by which He again subdued the hells, for unless they had been again subdued, *no flesh could have been saved*, as He Himself saith in Matthew chap. xxiv. 21, 22. *Ap. Rev. 829.*

Man, after enduring temptation, is as to the internal man in heaven, and by the external in the world, wherefore by temptations with man is effected the conjunction of heaven and the world, and in this case the Lord with man according to order rules his world from heaven. The contrary is the case if man remains natural, for then he is desirous to rule heaven from the world; such every one becomes who is in the love of dominion grounded in the love of self, and if he be inwardly explored, he doth not believe in any God, but in himself; and after death he believes that he is God, who hath greatest power over others; such is the insanity in hell: hence it is evident of what quality man becomes after death, if the natural man is not regenerated, consequently what he would become in phantasy, if a new church was not established by the Lord, in which genuine truths are taught. This is meant by the Lord's words, in the consummation of the age, that is, in the end of the present church, *There shall be affliction, such as was not from the beginning of the world, nor shall be: Wherefore except those days should be shortened, no flesh would be saved.* C. R. 598.

As to what concerns the intention of subjugation, such as prevails amongst the wicked who are in hell, it hath been also given to know, that it is such an attempt and intention of subjugating those who are in good and truth, as cannot be

described ; for they use all malice, all cunning and fraud, all deceit, and all cruelty, which are so great and of such a quality, that if they were only mentioned in part, scarce any one in the world could believe. The hells consisting of such are at this day immensely increased, and what is wonderful, especially from those who are within the church, on account of the cunning, deceit, hatred, revenge, adultery, which flourish there more than in other places, for within the church cunning now passes for ingenuity, and adulteries are reckoned honourable, and they are laughed at who think otherwise ; this being the case at this day within the church, is a proof that its last time is at hand, for unless there be an end, *no flesh would be saved*, according to the Lord's words in Matthew, chapter xxiv. 22, since all evil is contagious, and infects, as leaven [infects] dough, thus at length all. *A. C.* 6666.

Verses 23 to 29. *Then if any one shall say to you, Behold here is the Christ, or there, believe not, &c.*—What these words involve, no one can know, unless the internal sense teaches, as that false christs shall arise, who shall give signs and prodigies ; and if they shall say, that Christ is in the desert, they should not go forth ; if they shall say, that He is in the closets, they should not believe ; and that the coming of the Son of Man will be as lightning, which goeth forth from the east, and appears even to the west ; also that where the carcase is, thither will the eagles be gathered together : These things, like those which precede and which follow in this chapter, as to the sense of the letter seem to be in no regular series, but yet as to the internal sense are in the most beautiful ; which series then first appears, when it is understood what is signified by false christs, what by signs and prodigies, what by a desert and closets, also what by the coming of the Son of Man, and lastly what by a carcase and eagles. The reason why the Lord so spake was to the intent that they might not understand the Word, lest they should profane it ; for when the church is vastated, as it was at that time amongst the Jews, if they had understood, they would have profaned, wherefore also the Lord spake by parables for the same reason, as He Himself teaches in Matthew, chap. xiii. 13, 14, 15 ; Mark iv. 11, 12 ; Luke viii. 10 ; for the Word cannot be profaned by those who do not know its mysteries, but by those who do know, and more so by those who appear to themselves learned, than who appear to themselves unlearned : But the reason why at this time the interiors of the Word are opened is, because the church at this day is so

far vastated, that is, is without faith and love, that although they know and understand, still they do not acknowledge, still less believe, except a few, who are in the life of good and are called the elect, who can now be instructed, with whom a new church is about to be instituted; but where they are, the Lord alone knows; there will be few within the church, new churches heretofore having been established among the gentiles. The subject treated of in what goes before in this chapter was concerning the successive vastation of the church, viz. that at first they began no longer to know what was good and true, but disputed on the subject; next, that they despised those things; thirdly, that they did not acknowledge; fourthly, that they profaned: the subject now treated of is concerning the state of the church, what its quality is at that time as to doctrine in general, and specifically with those, who are in holy external worship, but in profane internal, that is, who with the mouth profess the Lord with holy veneration, but with the heart worship themselves and the world, so that the worship of the Lord is to them for a medium of gaining honours and wealth; so far as these have acknowledged the Lord, heavenly life and faith, so far they profane, when they become of such a quality. This state of the church is now treated of, as may better appear from the internal sense of the Lord's words above quoted, which is to this effect. *Then if any one shall say to you, Behold here is Christ, or there, believe not,* signifies exhortation to beware of their doctrine: Christ is the Lord as to Divine Truth, hence as to the Word and as to doctrine from the Word; in the present instance it is manifest that Christ denotes the contrary, viz. Divine Truth falsified, or the doctrine of the false: That Jesus denotes Divine Good, and Christ Divine Truth, see n. 3004, 3005, 3008, 3009. *For there shall arise false christs and false prophets,* signify the falses of that doctrine; that false christs denote doctrinals from the Word falsified, or truths not Divine, is evident from what was said just above, and that false prophets denote those who teach those falses: They who teach falses are in the Christian world principally those who regard their own distinction, also worldly opulences, as ends, for they pervert the truths of the Word to favour themselves: for when the love of self and the world is regarded as an end, nothing else is thought of; these are false christs and false prophets. *And shall give great signs and prodigies,* signifies things confirming and persuading from external appearances and fallacies, by which the simple suffer themselves to be se-



duced ; that this is meant by giving signs and prodigies, will be shewn elsewhere by the Divine Mercy of the Lord. *So as to seduce, if possible, even the elect*, signifies those who are in the life of good and truth, and thence appertain to the Lord ; these are they who in the Word are called the elect ; they seldom appear in the assembly of those who veil profane worship under what is holy, or if they appear they are not known, for the Lord hides them, and thus protects them ; for before they are confirmed, they suffer themselves to be easily led away by external sanctities, but after they are confirmed, they endure ; for they are kept by the Lord in the consort of angels, which they themselves are ignorant of, and in this case it is impossible that they should be seduced by that wicked crew. *Behold I have told you before*, signifies exhortation to prudence, viz. to take heed to themselves, since they are amongst false prophets, who appear in sheep's clothing, but inwardly they are ravenous wolves, Matt. viii. 25 ; those false prophets are the sons of the age, who are more prudent, that is, more cunning than the sons of light in their generation, see Luke chap. xvi. 8 ; wherefore the Lord exhorts them in these words, " Behold I send you as sheep into the midst of wolves ; be ye therefore prudent as serpents and simple as doves," Matt. x. 16. *If therefore they shall say to you Behold he is in the desert, go not forth ; behold he is in the closets, believe not*, signifies that it must not be believed what they speak concerning truth, and what they speak concerning good, and more besides : that these are the things which are signified, no one can see, unless he who is acquainted with the internal sense ; that an arcanum is contained in these words, may be known from this consideration, that the Lord spake them, and that without another sense interiorly stored up, the literal sense is no sense at all ; for to what end could be the exhortation, not to go forth if they should say that Christ was in the desert, and not to believe if they should say that he was in the closets ; but vastated truth is what is signified by desert, and vastated good by closets or inner chambers ; the ground and reason why vastated truth is signified by a desert is, because when the church is vastated, that is, when there is no longer in it any Truth Divine, because there is no longer any good, or love to the Lord and charity towards the neighbour, it is then said to be a desert, or to be in the desert, for by desert is meant all that which is not cultivated or inhabited, also which hath little of a vital principle in it, as is the case at that time with truth in the church ; hence it is evident, that desert here denotes the church in which there is no truth,

but closets or inner chambers in the internal sense signify the church as to good, also signify simply good, the church which is in good being called the house of God, closets denote goods, and those things which are in the house; that the house of God denotes Divine Good, and house in general the good which is of love and charity, see n. 2233, 2234, 2559, 3142, 3652, 3720. The reason why what they speak concerning truth, and what they speak concerning good ought not to be believed is, because they call what is false true, and what is evil good, for they who regard themselves and the world as an end, understand nothing else by truth and good than that themselves are to be adored, and that good is to be done to themselves; and if they inspire piety, it is that they may appear in sheep's clothing. Moreover, since the Word which the Lord spake contains in it things innumerable, and desert is a term of large signification, for all that is called desert which is not cultivated and inhabited, and all those things are called closets in which are things interior, therefore also by desert is signified the Word of the Old Testament, for this is thought to be abrogated, and by closets the Word of the New Testament, because it teaches interior things, or concerning the internal man. In like manner also the whole Word is said to be a desert, when it no longer serves for doctrinals, and human institutions are called closets, which, because they depart from the precepts and institutes of the Word, make the Word to be a desert, as is also a known thing in the Christian orb, for they who are in holy external worship, and profane internal, on account of the innovations which respect the exaltation of themselves over all, and opulence above all, as ends, abrogate the Word, and this, to such a degree, that they do not even allow it to be read by others: And they who are not in such profane worship, although they hold the Word to be holy, and allow it to be commonly read, still they bend and explain all things to their doctrinals, which hath this effect, that the remaining things in the Word, which are not according to their doctrinals, are a desert, as may be sufficiently manifest from those who place salvation in faith alone, and despise works of charity; these make all that as a desert, which the Lord Himself spake in the New Testament, and so often in the Old, concerning love and charity, and as closets all those things which are of faith without works. Hence it is evident what is signified by the words, "If they shall say to you, behold he is in the desert, go not forth; behold he is in the closets, believe not. *For as the lightning goeth forth from the east,*

and appeareth even to the west, so shall be also the coming of the Son of Man, signifies that with the internal worship of the Lord it was as with lightning, which is instantly dissipated; for by lightning is signified that which is of celestial light, thus which is predicated of love and faith, for these are of celestial light; the east in the supreme sense is the Lord, in the internal sense is the good of love, of charity and faith from the Lord; but the west in the internal sense is what hath set or ceased to be, thus non-acknowledgment of the Lord, also non-acknowledgment of the good of love, of charity and of faith; thus lightning which goeth forth from the east, and appears even unto the west, denotes dissipation; the coming of the Lord is not according to the letter, that He is to appear again in the world, but is His presence in every one, which occurs as often as the Gospel is preached, and a holy principle is thought of. *For wheresoever the carcase is, thither will the eagles be gathered together*, signifies that confirmations of what is false by reasonings will be multiplied in the vastated church: The church, whilst it is without good and the truth of faith thence derived, or when it is vastated, is then said to be dead, for its life is from good to truth, hence when it is dead it is compared to a carcase; reasonings concerning goods and truths that they are not only so far as they are comprehended, and confirmations of what is evil and false by those reasonings, are eagles, as may be manifest from what presently follows; that carcase here denotes the church without the life of charity and faith, is evident from the Lord's words, where He treats of the consummation of the age in Luke, "The disciples said, where Lord, (viz. where is the consummation of the age or the last judgment) Jesus said to them, *where the body is, there will the eagles be gathered together*," xvii. 37; in this passage it is called the body instead of the carcase, for it is a dead body which is here meant, and signifies the church, for that judgment is about to begin at the house of God or the church, is manifest from the Word throughout. These are the things which the words of the Lord here quoted and explained in the internal sense signify; and that they are in a most beautiful series, although it doth not so appear in the sense of the letter, may be manifest to every one who contemplates them in their connection according to the explication. The reason why the last state of the church is compared to eagles which are gathered together to a carcase or a body is, because by eagles are signified the rational principles of man, which when predicated of goods are true rationals, but when



predicated of evils are false rationals or ratiocinations, as may appear from the passages in the Word where they are named. *A. C.* 3897 to 3901.

Verses 23, 24. *Then if any one shall say to you, behold, here is the Christ, &c.*—It is not to be understood from these words, that any will arise who will call themselves Christ or christs, but who will falsify the Word, and say that this or that is Divine Truth, when it is not; they who confirm falses from the Word are meant by false christs, and they who hatch falses of doctrines are meant by false prophets, for the subject treated of is concerning the successive vastation of the church, thus concerning the falsification of the Word, and at length concerning the profanation of truth thence derived. *Ap. Ev.* 684.

By *false Christs* are signified truths not Divine, or falses, and by false prophets they who teach them. *A. C.* 3010.

Truths ought not to be thought of as being from any other source than from the Lord. Truths from another source than from the Lord are in general those in which the Lord is not; and the Lord is not in truths appertaining to man, when man denies Him, and His Divine principle, and also when he acknowledges Him, and still believes that good and truth are not from Him, but from self, and hence claims to himself justice: Truths also, in which the Lord is not, are those which are taken from the Word, especially from the sense of the letter, and are explained in favour of self-dominion and self-gain; these are in themselves truths, because they are from the Word, but they are not truths, because they are misinterpreted and thereby perverted; such are the truths which are meant by the Lord where He says, “*If any one shall say, behold here is the Christ, or there, believe not, for false christs, and false prophets shall arise,*” &c. *A. C.* 8868.

It is said in the Revelations, chap. xiii. 11, that the beast which came up out of the earth, *had two horns like to a lamb, and spake as a dragon*, by which is signified that the clergy speak, teach, and write from the Word, as if it was the Divine Truth of the Lord, and yet it is truth falsified; and that this is signified, is evident from these Words of the Lord, in Matthew, “*If any one shall say to you, behold here is the Christ, or there, believe not, for false christs and false prophets shall arise,*” &c. by Christ is signified the like as by lamb, viz. the Divine Truth of the Word; wherefore by their saying, behold, here is the Christ, is signified their saying that this is the Divine Truth of the Word; but that it is that truth falsified is signified by these Words, believe not, because false christs and false prophets shall arise. *Ap. Rev.* 595.

Verse 24. *And shall give great signs and miracles.*—By great signs are signified those things which testify and persuade, and by miracles those things which strike and induce astonishment, from which cometh strong persuasion. *Ap. Ex. 706.* See also the Extract at chap. xii. 39.

Verse 27. *As the lightning cometh forth from the east, &c.*—Inasmuch as the Lord is the east, therefore it is said in Matthew, *as the lightning goeth forth from the east, &c. Ap. Ex. 422.*

Verse 27. *So shall also the coming of the Son of Man be.*—The Son of Man is the Lord as to the Divine Human [principle], and as to the Divine Truth proceeding from Him; by His coming is signified the revelation of Divine Truth in the end of the church. *Ap. Ex. 63.* See also *A. C. 9807.*

Verse 28. *Wheresoever the carcase is, &c.*—When a faith in three gods was introduced into Christian churches, which was done at the time of the council of Nice, every good of charity and every truth of faith were banished, for those two principles have no sort of consistence with the mental worship of three gods, and at the same time with the oral worship of one God, for the mind denies what the mouth speaks, and the mouth denies what the mind thinks, whence it comes to pass that there is neither a faith of three gods, nor a faith of one. From this consideration it is evident, that the Christian temple from that time was not only rent into chinks and clefts, but also is fallen down into a heap of ruins; and that from that time the pit of the abyss hath been opened, from which hath ascended a smoke as of a great furnace, and the sun and air have been obscured, and out of which locusts have come forth upon the earth, see Rev. chap. ix. 2, 3; yea from that time began and increased the desolation foretold by Daniel, Matt. xxiv. 15, and to that faith and its imputation were gathered together the eagles spoken of in verse 28 of the same chapter; by eagles are there meant the lynx-eyed [or sharp-sighted] primates of the church. *C. R. 634.*

Verses 29, 30, 31. *But immediately after the affliction of those days, the sun shall be darkened, &c.*—What the consummation of the age or the last judgment is, hath been above explained, viz. that it is the last time of the church; it is said to be the last time of the church, when there is no longer any charity and faith in the church; and it hath also been shewn that such consummations, or last times, have occasionally taken place; the consummation of the first church was described by a flood; the consummation of the second church

by the extirpation of nations in the land of Canaan, and also by several extirpations and cuttings-off mentioned by the prophets; the consummation of the third church is not described in the Word, but is predicted, which was the destruction of Jerusalem, and the dispersion of the Jewish nation, with whom the church was, throughout the whole globe; the fourth consummation is that of the present Christian church, which consummation is predicted by the Lord in the evangelists, and also in the Revelations, and which is now at hand. The subject treated of in the preceding parts of this chapter in Matthew is concerning the successive vastation of the church viz. that at first they began not to know what is good and true, but disputed on the subject; secondly, that they despised good and truth: thirdly, that in heart they did not acknowledge them; fourthly, that they profaned them; these subjects were treated of in that chapter from verse 3 to 22; and because there was still about to remain the truth of faith, and the good of charity, in the midst, or with some who are called the elect, therefore the state of truth which is of faith is treated of, what it shall then be, from verse 23 to 28, and the state of good, which is of charity and of love, is treated of in the verses which are now quoted; the beginning of a new church is also treated of. From singular the things said in these verses, it appears manifest that there is an internal sense, and that unless that sense be understood, it cannot in any wise be known what they involve, as that the sun shall be obscured, and also the moon, that the stars shall fall from heaven, and that the powers of the heaven shall be moved; that the Lord shall appear in the clouds of heaven, that the angels shall make a sound with a trumpet, and shall thus gather together the elect; he who doth not know the internal sense of these words, will believe that such things are about to happen, yea, that the world is about to perish, with every thing that appears in the universe; but that no destruction of the world is meant by the last judgment, but the consummation or vastation of the church as to charity and faith, may be seen, n. 3353, and is very evident from the words which follow in the same chapter in Matthew, "Then two shall be in the field, one shall be taken, the other shall be left; two [women] shall be grinding at the mill, one shall be taken, the other shall be left;" verses 40, 41. That therefore by the above words is signified a state of the church at that time as to good, that is, as to charity towards the neighbour, and love to the Lord, is manifest from the internal sense of those words, which is this, *Immediately after the affliction of*



*those days*, signifies a state of the church as to the truth which is of faith, treated of in what immediately precedes; the desolation of truth in the Word throughout is called affliction; that days denote states, see n. 23, 487, 488, 493, 893 2788, 3462, 3785: hence it is evident that by those words is signified, that there will be no charity after that there is no longer any faith; for faith leads to charity because it teaches what charity is, and charity receives its quality from the truths which are of faith, but the truths of faith receive their essence and their life from charity, as hath been already abundantly shewn. *The sun shall be obscured, and the moon shall not give her light*, signifies love to the Lord who is the sun, and charity towards the neighbour which is the moon; to be obscured and not to give light signifies that they are about not to appear, thus that they are about to vanish away; that the sun is the celestial principle of love, and the moon the spiritual principle of love, that is, that the sun is love to the Lord, and the moon charity towards the neighbour which is by faith, see n. 1053, 1529, 1530, 2120, 2441, 2495; the reason why this is the signification of the sun and the moon is, because the Lord in the other life appears as a sun to those in heaven who are in love to Himself, who are called celestial, and as a moon to those who are in charity towards the neighbour, who are called spiritual, see n. 1053, 1521, 1529, 1631, 1531, 3636, 3643. The sun and moon in the heavens, or the Lord, is never obscured, nor loses light, but perpetually shines, which is the case also with love to Him with the celestial, and with charity towards the neighbour with the spiritual in the heavens, also in the earths with those on whom those angels are attendant, that is, who are in love and charity; but in the case of those who are in no love and charity, but in the love of self and the world, and thence in hatreds and revenges, they induce that obscurity on themselves: the case herein is as with the sun of the world, which perpetually shines, but when clouds interpose themselves, it doth not appear, see n. 2441. *And the stars shall fall from heaven*, signifies that the knowledges of good and of truth shall perish; nothing else is meant in the Word by stars, where they are named, see n. 1808, 2849. *And the powers of the heaven shall be moved*, signifies the foundation of the church, which are said to be moved, and to be shaken, when those things perish; for the church in the earths is the foundation of heaven, inasmuch as the influx of good and truth through the heavens from the Lord, ultimately terminates in the goods and truths appertaining to the man of the church

wherefore when the man of the church is in such a perverse state, that he no longer admits the influx of good and truth, then the powers of the heavens are said to be moved; wherefore it is always provided by the Lord that something of the church shall remain, and when the old church perishes, that a new one shall be established. *And then shall appear the sign of the Son of Man in heaven*, signifies on this occasion the appearing of Truth Divine; a sign denotes appearing, the Son of Man is the Lord as to Truth Divine, see n. 2803, 2813, 3704; this appearing, or this sign, is what the disciples enquired about, when they said to the Lord, "Tell us, when shall those things be done, especially what is the sign of Thy coming, and of the consummation of the age," verse 3 of this chapter; for they knew from the Word, that when the age was consummated, the Lord would come, and they knew from the Lord, that the Lord would come again, and they understood by that, that the Lord would come again into the world, not yet knowing that the Lord hath come as often as the church hath been vastated; not that He hath come in person, as when He assumed the human [principle] by nativity, and made this Divine, but by appearings, either manifest as when He appeared to Abraham in Mamre, to Moses in the bush, to the Israelitish people on mount Sinai, to Joshua when he entered the land of Canaan, or by appearings not so manifest, as by inspirations, by which the Word [was written;] and afterwards by the Word, for in the Word the Lord is present, inasmuch as all things of the Word are from Him and concerning Him, as may be manifest from what hath heretofore been abundantly shewn; this latter appearing is what is here signified by the sign of the Son of Man, and what is treated of in this verse. *And then shall all the tribes of the earth mourn*, signifies that all shall be in grief who are in the good of love and the truth of faith; that mourning hath this signification, see Zech. chap. xii. 20, 21, 22, 23, 24; and that tribes signify all things of good and truth, or of love and faith, n. 3858, 3926, consequently those who are in them; they are called the tribes of the earth, because they are signified who are within the church; that earth denotes the church, see n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2928, 3355. *And they shall see the Son of Man coming in the clouds of the heavens with power and much glory*, signifies that then shall be revealed the Word as to its internal sense, in which the Lord is; the Son of Man is the Truth Divine which is therein, n. 2803, 2813, 3704; a cloud is the literal sense; power is predicted of the good, and glory of the truth,

which are therein; that those things are signified by seeing the Son of Man coming in the clouds of the heavens, see preface to chap. xviii. Gen. This coming of the Lord is what is here meant, but not that he is to appear in the clouds according to the letter; the subject which now follows is concerning the establishment of a new church, which is effected when the old one is vastated and rejected. *He shall send forth the angels with a trumpet and a great voice*, signifies election; not that it will be by visible angels, still less by trumpets, and by great voices, but by an influx of holy good and of holy truth from the Lord by angels, wherefore by angels in the Word is signified somewhat of the Lord, in this case the things which are from the Lord, and concerning the Lord; by a trumpet and a great voice is signified evangelization [preaching the Gospel], as also in other passages in the Word. *And they shall gather together the elect from the four winds, from the extreme of the heavens even to their extreme*, signifies the establishment of a new church; the elect are those who are in the good of charity and of faith; the four winds from which they shall be gathered together, are all states of good and of truth; the extreme of the heavens to their extreme are the internal and external things of the church. These now are the things which are signified by the above words of the Lord. *A. C.* 4056 to 4060.

Verse 30. *Then shall they see the Son of the Man coming in the clouds of the heaven, &c.*—He who is ignorant that the clouds of heaven signify the truths of the Word in the sense of the letter, cannot know otherwise than that the Lord, in the consummation of the age, that is, in the end of the church, is about to come in the clouds of heaven, and to manifest Himself to the world; but it is a known thing, that after the Word was given, the Lord manifests Himself by it alone, for the Word, which is Divine Truth, is the Lord Himself in heaven and the church; from this consideration it may first appear, that the manifestation there predicted signifies the manifestation of Himself in the Word; and the manifestation of Himself in the Word was effected by His opening and revealing the internal or spiritual sense of the Word, for in this sense is the Divine Truth itself such as it is in heaven, and the Divine Truth in heaven is the Lord Himself there; hence now it is evident that by the coming of the Lord in the clouds of heaven, is signified the revelation of Himself in the sense of the letter of the Word by virtue of its spiritual sense, for the clouds of heaven signify those things which are of the



sense of the letter, and glory those things which are of the spiritual sense, see the Treatise on Heaven and Hell, n. 1; and the revelation itself of the spiritual sense in the little Treatise concerning the White Horse; the Son of Man also signifies the Lord as to Divine Truth. *Ap. Ex.* 594. See also *A. C.* 10574. 10604. *S. S.* 112. *C. R.* 271.

Verses 32 to 36. *But learn a parable from the fig-tree, &c.*—The internal sense of all the preceding verses of this chapter in a summary is evident from what hath been explained, viz. that prediction is made concerning the successive vastation of the church, and at length concerning the establishment of a new church, in this order, I. That they began not to know what was good and true, but disputed on the subject. II. That they despised good and truth. III. That in heart they did not acknowledge them. IV. That they profaned them. V. And whereas the truth of faith and the good of charity were yet about to remain with some, who were called the elect, the state of faith on the occasion is described. VI. And next the state of charity. VII. And lastly the beginning of a new church is treated of, which is meant by these words, “*And He shall send His angels with a trumpet of great voice, and they shall gather together His elect from the four winds, from the extreme of the heavens to their extreme.*” When the end of an old church and the beginning of a new one is at hand, then is the last judgment, and also the coming of the Son of Man. The subject now treated of is concerning the coming itself, respecting which the disciples asked the Lord, saying, “Tell us when shall those things be, especially what is the sign of Thy coming, and of the consummation of the age:” Now therefore follow the things to be explained, which the Lord predicted concerning the very time of His coming, and of the consummation of the age, which is the last judgment. The internal sense is as follows: “*But learn a parable from the fig-tree, when its branch is become soft, and putteth forth leaves, ye know that summer is near,*” signifies the first [principle] of the new church; fig-tree denotes the good of the natural principle; branch denotes the affection thereof, and leaves denote truths; the parable from which they should learn denotes that those things are signified: He who doth not know the internal sense of the Word, cannot in anywise know what is involved in the comparison of the Lord’s coming with a fig-tree and its branches and leaves; but whereas all comparatives in the Word are also significatives, it may hence be known what those things mean; the

fig-tree, wheresoever it is named in the Word, in the internal sense signifies the good of the natural principle ; that branch denotes the affection of that principle is for this reason, because affection buds forth from good as a branch from its trunk ; that leaves denote truths, see n. 885: hence now it is evident what that parable involves, viz. that when a new church is created by the Lord, then first of all appears the good of the natural principle, that is, good in the external form with its affection and truths : by good of the natural principle is not meant the good into which man is born, or which he derives from his parents, but the good which is spiritual as to origin ; into this good no one is born, but is introduced of the Lord by the knowledges of good and truth ; wherefore before man is in this good, viz. in spiritual good, he is not a man of the church, howsoever he appears to be so from connate good. *So also ye when ye shall see all these things, know ye that it is near at the doors*, signifies when those things appear which are signified in the internal sense by the words which were said just above, verses 29, 30, 31, and by these concerning the fig-tree, that then would be the consummation of the church, that is the last judgment, and the coming of the Lord ; consequently that then the old church would be rejected, and a new one established: It is said at the doors, because the good of the natural principle and its truths are the first things which are insinuated into man, when he is regenerating and is made a church. *Verily I say unto you, this generation shall not pass away until all these things are done*, signifies the Jewish nation, that it shall not be extirpated as other nations, see the reason why, n. 3479. *The heaven and the earth shall pass away, but My words shall not pass away*, signifies the internals and externals of the former church that they shall perish, but that the Word of the Lord shall remain ; that heaven denotes the internal of the church, and earth its external, see n. 82, 1411, 1733, 1850, 2117, 2118, 3355. That the words of the Lord denote not only those things which have been now said concerning His coming and the consummation of the age, but likewise all things which are in the Word, is evident: These things were said immediately after what was said concerning the Jewish nation, because the Jewish nation was preserved for the sake of the Word, as may be manifest from the passage cited, n. 3479. From these considerations it is now evident, that prediction is here made concerning the beginning of a new church. A. C. 4229 to 4232.

Verse 32. *Learn a parable from the fig-tree.*—This parable or similitude was spoken, because the fig-tree signifies the external church. *Ap. Ex. 403.*

Verses 26 to 42. *But concerning that day and hour no one knoweth, &c.*—What is signified by these words in the internal sense, will be manifest from the following explication, viz. that they contain a description of what will be the quality of the state at that time, when the old church is rejected, and a new one is established: That the rejection of the old church and the establishment of a new one is what is meant by the consummation of the age, and by the coming of the Son of Man, and in general by the last judgment, hath been abundantly shewn above; also that the last judgment hath occasionally existed in the globe of earths, viz. first, when the celestial church of the Lord, which was the most ancient, perished in the antedelvians by an inundation of evils and falses, which in the internal sense is the flood. Secondly, when the spiritual church, which was after the flood, and is called the ancient, diffused over a great part of the Asiatic orb, ceased of itself. Thirdly, when the representative of a church amongst the posterity of Jacob was destroyed, which was effected when the ten tribes were led away into a perpetual captivity, and were scattered amongst the nations; and finally when Jerusalem was destroyed, and the Jews were also dispersed; inasmuch as on this occasion there was a consummation of the age after the coming of the Lord, therefore also several things which were said in the Evangelists by the Lord concerning the consummation of that age, are also applicable to that nation, and likewise are applied by several at this day; nevertheless the subject there treated of specifically and especially is concerning the consummation of the age which is now at hand, viz. concerning the end of the Christian church, which is also treated of by John in the Revelations, this will be the fourth last judgment in this globe of earths. What is involved in the words, which are contained in verses 36 to 42, will be manifest from their internal sense, which is as follows.

*But of that day and hour no one knoweth*, signifies the state of the church at that time as to goods and truths, that it would not appear to any one neither in earth nor in heaven; for by day and hour in this passage is not meant day and hour of time, but states as to good and truth; that times in the Word signify states, see n. 2625, 2788, 2837, 3254, 3356, and that days also, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785; hence also hour signifies the same, but specific state; the reason why it denotes states as to good and truth is, be-



cause the subject treated of is concerning the church, for good and truth constitute the church. *Not even the angels of the heavens, but My Father alone*, signifies that heaven doth not know the state of the church as to specific good and truth, but the Lord alone, and also when that state of the church is about to be present; that the Lord Himself is He who is meant by the Father, see n. 15, 1729, 2004, 2005, 3690; and that the Divine Good in the Lord is what is named Father, and the Divine Truth which is from the Divine Good, the Son, n. 2803, 3703, 3704, 3736: they therefore who believe that the Father is one and the Son another, and who distinguish them, do not understand the Scriptures. *But as they were in the days before the flood*, signifies the state of the vastation of those who are of the church, which is compared with the state of the vastation of the first or most ancient church, the consummation of the age of which, or last judgment, is described in the Word by the flood; that by the flood is signified an inundation of evils and falses and hence the consummation of that age, see n. 310, 660, 662, 705, 739, 790, 805, 1120; that days denote states, see above. *Eating and drinking, marrying and giving in marriage*, signifies their state as to the appropriation of evil and of the false, and hence conjunction with those principles; that to eat denotes the appropriation of good, and to drink the appropriation of truth, see n. 3168, 3513, 3596, thus in the opposite sense the appropriation of evil and the false; that to marry denotes conjunction with evil, and to give in marriage conjunction with the false, may be manifest from what has been said and shewn concerning marriage and conjugal love, n. 686, 2173, 2618, 2728, 2729, 2737, 2738, 2739, 2803, 3132, 3155, viz. that in the internal sense it denotes the conjunction of good and of truth, but here in the opposite sense it denotes the conjunction of evil and of the false. Whatsoever the Lord spake, as being Divine, is not such in the internal sense as it is in the letter, just as eating and drinking in the holy supper, in the spiritual sense doth not signify eating and drinking, but the appropriating the good of the Divine Love of the Lord, see n. 2165, 2171, 2187, 2343, 2359, 3464, 3478, 3735, 4211, 4217; and as the conjugal principle, when it is predicated of the church and of the Lord's kingdom, denotes the conjunction of good which is of love with truth which is of faith, therefore from that conjunction the kingdom of the Lord in the Word is called the heavenly marriage. *Until the day that Noah entered into the ark*, signifies the end of

the former church, and the beginning of the new; for by Noah is signified the ancient church in general, which succeeded the most ancient after the flood, see n. 773, and elsewhere; and by the ark the church itself, n. 639. *And knew not until the flood came and took them all*, signifies that the men of the church at that time will not know that they are inundated with evils and falses, since by reason of the evils and falses in which they are principled, they will be ignorant what the good of love to the Lord is, and the good of charity towards the neighbour, also what the truth of faith is; and that this latter is from the former, and cannot be given but with those who live in that love and in that charity; they will also be ignorant that it is the internal which saves and damns, but not the external separate from the internal. *So shall be the coming of the Son of Man*, signifies the Divine Truth which they will not receive; that the coming of the Son of Man denotes the Divine Truth which shall then be revealed; was said above at verses 27 and 30. *Then two shall be in the field, one shall be taken and one shall be left*, signifies those within the church who are in good, and those within the church who are in evil, that they who are in good shall be saved, and they who are in evil shall be damned; that field denotes the church as to good, see n. 2971, 3196, 3310, 3317, 3766. *Two [women shall be] grinding in the mill, one shall be taken and one shall be left*, signifies those within the church who are in truth, that is, in the affection thereof from good, that they shall be saved, and that they within the church who are in truth, that is in the affection thereof from evil, shall be damned. From these considerations it is now evident, that by the above words is described what is about to be the quality of the state as to good and truth within the church, when the old one is rejected and a new one is adopted. *A. C.* 4332 to 4335.

Verse 38. *For as they were in the days before the flood, eating and drinking, marrying and giving in marriage.*—By eating and drinking, and by marrying and giving in marriage, is not here meant eating and drinking, nor marrying and giving in marriage, but by eating is signified to appropriate to themselves evil, by drinking to appropriate to themselves the false, by marrying and giving in marriage is signified to conjoin the false to evil and evil to the false, for the subject here treated of is concerning the state of the church when the last judgment is at hand, inasmuch as this is signified by the consummation of the age; that at that

time both the good and the evil will eat and drink, because there is nothing of evil in eating and drinking, is evident, and also that they did in like manner before the flood, and that they did not perish on that account, but because they appropriated to themselves evil and the false, and conjoined those principles in themselves, these therefore are the things which are there signified by eating and drinking, and by marrying and giving in marriage. *Ap. Ex.* 617.

Verse 40. *Two shall be in the field, &c.*—By *field* is signified doctrine, thus whatsoever is of doctrine respecting faith and charity. The LORD therefore, speaking of the consummation of the age, calls the doctrine of faith a field, "*Two shall be in the field, the one shall be taken, the other shall be left;*" where by *field* is meant doctrine both false and true; inasmuch as field denotes doctrine, therefore whosoever receives any seed of faith is called a field, and a man [*homo*] and a church, and a world. *A. C.* 368.

Verse 41. *Two [women shall be] grinding in a mill, &c.*—To grind signifies to procure for themselves truths of doctrine from the Word, and they who apply them to good, are signified by those who shall be taken, but they who apply them to evil, are signified by those who shall be left. *Ap. Ex.* 555.

By the two women grinding at the mill are meant those who confirm themselves in truths and those who confirm themselves in falses from the Word; they who confirm themselves in truths are meant by her who shall be taken, and they who confirm themselves in falses by her who shall be left. *Ap. Ex.* 1182. See also *Ap. Rev.* 794.

Verse 42 to the end. *Watch therefore, because ye know not at what hour your Lord cometh, &c. &c.*—What these words involve, may be manifest from the series of the things contained in them; for the subject treated of in this whole chapter is concerning the last time of the church, which in the internal sense is the consummation of the age, and the coming of the Lord, as may be evident from what has been already explained: Hence it may be manifest what the above words involve, which are the last of this chapter, viz. that they are words of exhortation to those who are in the church to continue in the good of faith, and if not, that they will perish.

How the case is with the rejection of an old church, and the adoption of a new, scarce any one knows: he who is unacquainted with the interiors of man and the states thereof, and hence with the states of man after death, cannot conceive



otherwise than that they, who are of the old church. with whom good and truth are vastated, that is, are no longer acknowledged in heart, are about to perish, either as the antediluvians by a flood, or as the Jews by expulsion from their own land, or otherwise. But the church, when it is vastated, that is, when it is no longer in any good of faith, principally perishes as to states of its interiors, thus as to the states of its members in the other life; in this case heaven removes itself from them, and consequently the Lord, and transfers itself to others, who are adopted in their place; for without a church somewhere in the earth, no communication of heaven is given with man, for the church is like the heart and lungs of the grand man in the earth, see n. 468, 637, 931, 2054, 2853; on this occasion they who are of the old church, and thereby removed from heaven, are in a sort of inundation as to the interiors, and indeed in an inundation over the head; this inundation the man himself doth not apperceive, whilst he lives in the body, but he comes into it; this inundation manifestly appears in the other life, and indeed like a cloudy mist with which they are encompassed, and thereby separated from heaven: the state of those who are in that cloudy mist is, that they cannot in any wise see what is the truth of faith, and still less what is its good; for the light of heaven, in which is intelligence and wisdom, cannot penetrate into that mist. This is the state of the vastated church.

What the words of the Lord above quoted involve in the internal sense, may be manifest without explication; for the Lord did not there speak by representatives and significatives, but by comparatives; it shall only therefore be said what the words of the last verse signify, viz. "He shall cut him asunder, and appoint his portion with the hypocrites; there shall be weeping and gnashing of teeth:" *He shall cut him asunder*, signifies separation and removal from goods and truths; for they who are in the knowledges of good and truth, as is the case with those who are within the church, and yet in the life of evil, are said to be cut asunder, when they are removed from those knowledges; for the knowledges of good and truth are separated from them in the other life, and they are kept in evils, and thence also in falses; the reason is, lest by the knowledges of good and truth they should communicate with heaven, and by evils and consequent falses should communicate with hell, and should thus hang between both; also lest they should profane goods and truths, as is the case when they are commixed with falses and evils: The like also is signified by the words of the Lord to him, who hid his talent in the

earth, "Take away from him the talent, and give it to him that hath ten talents, for to him that hath shall be given, that he may abound; but from him who hath not, even what he hath shall be taken away," Matt. xv. 28, 29; also by what the Lord saith in another place in Matthew, chap. xiii. 12; likewise in Mark chap. iv. 25; and in Luke chap. viii. 18. *And shall appoint his portion with the hypocrites*, signifies his lot, which is meant by portion, with those who outwardly appear in truth as to doctrine, and in good as to life, but inwardly believe nothing of truth and will nothing of good, who are hypocrites; thus they are cut asunder, wherefore when external things are taken away from them, as is the case with all in the other life, they appear such as they are as to internals, viz. without faith and charity; still they have made a pretence of these virtues, with a view to impose upon others, and thus to procure honours, gain and reputation: Almost all are of this quality, who are within the vastated church; for they have externals, but no internals; hence the inundation of their-interiors spoken of just above, n. 4423. *There shall be weeping and gnashing of teeth*, signifies their state in another life, weeping their state as to evils, and gnashing of teeth their state as to falses: For teeth in the Word signify the lowest natural principles, in a genuine sense they are truths, and in the opposite sense they are falses; teeth also correspond to those things; wherefore gnashing of teeth denotes a collision of falses with truths; they who are in mere natural principles, and are in them from the fallacies of the senses, and believe nothing which they do not thence see, are said to be in gnashing of teeth, and also in the other life appear to themselves to be so, when they form conclusions concerning the truths of faith from their own fallacies. There is an abundance of such in the church vastated as to good and truth: The like also is signified in other passages by gnashing of teeth, as in Matthew "The sons of the kingdom shall be cast out into outer darkness, there shall be weeping and *gnashing of teeth*," viii. 12; the sons of the kingdom are they who are in the vastated church; darkness denotes falses, for they are in darkness when they are in the cloudy mist spoken of above. A. C. 4422 to 4425.

Verse 42. *Watch therefore, because ye know not at what hour your Lord cometh.*—He who doth not know the internal sense of the Word, will believe that the last judgment is meant by these expressions, and that every one ought to be prepared for it; but by those expressions is meant the state of man as to love and faith when he dies, for then is also his

judgment; hence it is evident that by watching is meant to receive life from the Lord, which life is spiritual life, and by sleeping is meant to lead a natural life without spiritual. *Ap. Ex.* 187.

By not knowing at what hour your Lord cometh, is not only meant ignorance as to the time of man's death, but also as to the state of life which is to remain to eternity, for such as is the state of man's past life even to the end, such the man remains to eternity. *Ap. Ex.* 194.

Verse 43. *But this know ye, that if the master of the house had known in what watch the thief cometh, he would have watched, &c.*—By this is meant, that if man knew the hour of his death, he would indeed prepare himself, yet not from the love of truth and good, but from the fear of hell, and whatsoever man doeth from fear, this doth not abide with him, but what he doeth from love, wherefore he ought to be continually preparing himself. By the thief coming is signified the unexpected time of death, when all knowledges procured from the Word shall be snatched away, which have not gained spiritual life. *Ap. Ex.* 193. See also *A. C.* 4002.

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## CHAPTER XXIV.

### TRANSLATOR'S NOTES AND OBSERVATIONS.

VERSE 6. *Wars and rumours of wars.*—Wars have reference to the combats of evils against goods; *rumours of wars* to the combats of falses against truths; thus both together denote the infernal marriage. The same is true of *nation against nation*, and *kingdom against kingdom*, as expressed in the following verse 7.

Verse 7. *And there shall be famines, and pestilences, and earthquakes, &c.*—The Lord here again speaks according to a connection of ideas in the internal sense though no such connection appears in the sense of the letter, for *famines* denote the privations of the knowledges of truth and good; *pestilences* denote infections from falses; and *earthquakes* denote the consequent changes of the state of the church. The same observation will extend to what afterwards occurs at verse 9, where the Lord says to His disciples, *They shall deliver you up to affliction, and shall kill you, and ye shall be hated of all*



nations, &c. for by the *disciples*, in the internal sense, are signified the goods and truths of the church; by *delivering them up to affliction* is signified the perversion of those goods and truths; by *killing* them is signified their denial; and by their *being hated*, &c. is signified the contempt and aversion in which they would be held. The observation will extend also to the contents of the following verse 10, where it is said, *many shall be scandalized, and shall betray one another, and shall hate one another.*

Verse 14. *In the whole inhabited [earth].*—In the common version of the New Testament, what is here rendered *the whole inhabited [earth]*, is called the *whole world*; but the expression in the original is ἐν ὅλῃ τῇ οἰκουμένῃ, which means literally *in the whole inhabited [earth]*, and according to the internal sense relates to the church replenished with goods and truths.

Verses 16, 17, 18. *Then let them that are in Judea, &c.*—Another remarkable instance here occurs of the Lord's manner of speaking with reference to a connection of ideas in the internal sense, when yet the sense of the letter appears scattered and unconnected; for by *them that are in Judea* are signified those who are principled in love to the Lord; by *him that is on the house* are signified those who are principled in charity; and by *him that is in the field* are signified those who are in the affection of truth, thus the three classes include all who are of the Lord's church. The same observation will apply to what is said in the following verse 19, concerning those who *bear in the womb*, and those who *give suck*.

Verse 24. *Signs and prodigies.*—These words again have reference to the heavenly marriage, for *signs* are testifications which apply to the *understanding*, as *prodigies* [or miracles] are those which apply to the *will*.

Verse 26. *Behold he is in the desert, go not forth; behold he is in the closets, believe ye not.*—This is another instance of the connection of ideas in the internal sense, which so perpetually abounds in the Sacred Scriptures; and it is at the same time an instance of reference to the marriage, for vastated truth is signified by *desert*, and vastated good by *closets*. See extracts. The same connection is again observable in the following verse 29, where it is said that *the sun should be darkened*, &c. &c.

Verse 38. *For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, &c.*—The above connection of ideas in the internal sense, where

they appear scattered in the letter, is here again observable : for by *eating and drinking* in the internal sense is here meant the appropriation of what is evil and of what is false, and by *marrying and giving in marriage* is signified their conjunction. See extracts. The same observation will apply to what is said at verses 40, 41.

Verse 43. *And would not have suffered his house to be digged through.*—In the common version of the New Testament, what is here rendered *to be digged through* is translated *to be broken up*; but the original expression is διαγυρναι, which literally signifies *to be digged through*, and is most probably applied on account of its internal meaning, according to which it signifies the perpetration of evil in a hidden or concealed manner. See A. C. 9125.

Verse 45. *Who then is the faithful servant and prudent, &c.*—The Lord in these words has again referencè to the heavenly marriage, for faithful has relation to the good of charity in the will, and *prudent* to the knowledge of truth in the understanding.

Verse 49. *Shall begin to beat the fellow servants, but to eat and drink with the drunken.*—Another instance here occurs of the connection of ideas in the internal sense, where no such connection appears in the letter, for *to beat the fellow servant*, according to the internal sense, is to pervert and abuse the goods and truths of the Word; and *to eat and drink with the drunken* denotes appropriation of what is evil and false in consequence of such perversion and abuse.

The same observation will extend to the following verse 50, for *to cut him assunder*, in the internal sense signifies separation and removal from truths and goods; *to appoint his portion with the hypocrites*, signifies his lot with those who outwardly appear in truth as to doctrine, and in good as to life, but inwardly believe nothing of truth, and will nothing of good; and by *there shall be weeping and gnashing of teeth* is signified a state of lamentation as to evils and as to fakes.

## MATTHEW.



## CHAPTER XXV.

## CHAPTER XXV.

## THE INTERNAL SENSE.

1. **T**HEN shall the kingdom of the heavens be likened unto ten virgins, who taking their lamps, went forth to meet the bridegroom.

2. But five of them were prudent, and five foolish.

3. They that were foolish, taking their lamps, did not take oil with themselves.

4. But the prudent took oil in their vessels with their lamps.

5. But while the bridegroom tarried, they all slumbered, and slept.

6. But at midnight there was a cry made, behold, the bridegroom cometh, go ye forth to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. But the foolish said to the prudent, give us of your oil, because our lamps are extinguished.

9. But the prudent answered, saying, [not so], lest there be not sufficient for us and for you; but go ye rather to

THAT in the last time of the old church and the first of the new, they who are of the church will receive spiritual truths, and some will be in truths wherein is the good of love and charity, and some in truths wherein is no good of love and charity, verses 1, 2, 3, 4.

That by reason of delay, they will be sluggish in the things of the church, and will cherish doubt, verse 5.

But that at the last time of the old church and the first of the new, there will be a change, for then will be the judgment, viz. acceptance and rejection, verse 6.

And then all will prepare themselves, and they who are in truths without the good of love and charity will be willing to have good communicated from others to their empty truths, verses 7, 8.

But this is impossible, since no good can then be communicated but the good of merit, verse 9.



them that sell, and buy for yourselves.

10. But when they were gone to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut.

11. But afterwards came also the rest of the virgins, saying, Lord, Lord, open to us.

12. But He answering, said, verily I say to you, I have not known you.

13. Watch therefore, because ye know not the day, nor the hour, in which the Son of the Man cometh.

14. For [He is] as a man travelling into a far country, [who] called his own servants, and delivered to them his property.

15. And to one he gave five talents, to another two, and to another one, to every one according to his own ability, and immediately took his journey.

16. But he going that had received the five talents, traded with them, and made other five talents.

17. And likewise he that [had received] the two, he also gained other two.

18. But he that received

Wherefore the application is preposterous, because none can be received into heaven but those who are principled in good and thence in truth, verse 10.

Nevertheless, they who are in truths without good, are willing to enter from faith alone without charity, and from works in which is no life of the Lord, but only the life of self, verse 11.

But they are rejected, because they are not in any charity towards their neighbour, nor by it in conjunction with the Lord, verse 12.

Therefore the life ought to be regulated according to the precepts of faith, because the time of acceptation, and the state, is unknown to man, verse 13.

For the Lord gives to all, who are in the church, the knowledges of truth and good from the Word, with the faculty of \*perceiving them, verses 14, 15.

And by these knowledges and this faculty, some procure to themselves much intelligence and wisdom, and others procure some, and others none, verses 16, 17, 18.

one, departing digged in the earth, and hid the silver of his lord.

19. But after much time the lord of those servants cometh, and reckoneth with them.

20. And when he came that had received five talents, he brought other five talents, saying, Lord, thou deliveredst to me five talents, behold, I have gained other five talents beside them.

21. But his Lord said to him, well, good and faithful servant, thou hast been faithful in a few things, I will appoint thee over many; enter thou into the joy of thy Lord.

22. But when he came that had received the two talents he said, Lord, thou deliveredst to me two talents, behold, I have gained other two talents beside them.

23. His lord said to him, well, good and faithful servant, thou hast been faithful over a few things, I will appoint thee over many; enter thou into the joy of thy Lord.

24. But when he came that had received the one talent, he said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sowed, and gathering whence thou hast not scattered.

25. And being afraid, when I went away I hid thy talent in the earth; lo, thou hast thine own.

Wherefore at the Lord's coming, they who had procured much intelligence and wisdom, and they who had procured some, are accepted of the Lord, and gifted by Him with dominion over all evils and falses, and admitted to conjunction of life with Himself, verses 19 to 23.

But they, who had procured none, are then deprived of the truths which they had possessed in the memory only, and not in the life, and become principled in mere falses separate from all good and truth, verses 24 to 31.

For not having joined charity to faith, they think harshly of the Divine Mercy, and act from mere natural fear,

26. But his Lord answering said to him, thou wicked servant and slothful, thou knewest that I reap where I have not sown, and gather whence I have not scattered.

27. Thou oughtest therefore to have put my silver to the exchangers, and when I came I should have received mine own with increase.

28. Take therefore from him the talent, and give [it] to him that hath ten talents.

29. For to every one that hath shall be given, and he shall abound; but from him that hath not, even what he hath shall be taken away from him.

30. And cast out the unprofitable servant into the outer darkness; there shall be weeping and gnashing of teeth.

31. But when the Son of the man shall come in His glory, and all the holy angels with Him, then shall He sit on the throne of His glory.

32. And before Him shall be gathered together all the nations, and He shall separate them one from the other, as the shepherd separateth the sheep from the goats.

which obscures the knowledges of heavenly truth, verses 24, 25.

Whereas they ought rather, by those knowledges, to have procured to themselves charity, and thus have attained conjunction of life with the Lord, verses 26, 27.

Therefore those knowledges are taken away from them, and conferred on those who apply them to the reformation of their lives, verses 28, 29.

And they who have lived in faith alone without charity, are deprived of all the truths of faith, and all the goods of charity, having their lot with those who are in mere evils and falses, verse 30.

For when Divine Truth shall appear in its light, through the angelic heaven, then shall be the judgment, verse 31.

And then shall the goods and evils of all be made manifest in the Light Divine, and there shall be a separation of what is good from what is evil, or of those who are in charity and thence in faith, from those who are in faith alone, and not in charity, verse 32.



33. And He shall set the sheep indeed on his right hand, but the goats on the left.

34. Then shall the King say to those on His right hand, come ye the blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.

35. For I was an hungered and ye gave Me to eat; I was thirsty and ye gave Me to drink; I was a sojourner and ye gathered Me;

36. Naked, and ye clothed Me; I was sick and ye visited Me; I was in prison, and ye came to Me.

37. Then shall the just answer Him, saying, Lord, When saw we Thee hungry, and fed [Thee]? Or thirsty, and gave [Thee] drink?

38. When saw we Thee a sojourner, and gathered [Thee]? Or naked, and clothed Thee?

39. Or when saw we Thee sick, or in prison, and came to Thee?

40. And the King answering shall say to them, verily I say to you, so much as ye have done to one of the least of these My brethren, ye have done to Me.

41. But then shall He say to them on the left hand, depart ye from Me, the cursed into the everlasting fire, pre-

And this separation will be according to truths derived from good with the good, and according to falses derived from evil with the evil, thus every one will be arranged according to his life, verse 33.

Then shall they who are in charity and thence in faith be received amongst those in heaven who are in truth derived from good, verse 34.

Since they are in the affection of good and truth, because proceeding from the Lord, and are averse from what is evil and false because proceeding from themselves, and thus are in humiliation grounded in self-acknowledgment, and thence in all the offices of charity, verses 35, 36.

And yet if they had seen the Lord Himself in all the offices of charity, every one would have done them, but not from love to Him, but from fear, nor for the sake of Him, but for the sake of themselves, verses 37, 38, 39.

Nevertheless the truth is, that the Lord is present with those who are in the good of love and charity because He is in that good itself, verse, 40.

But they who are in faith and not in charity, will then avert themselves from all good and truth, and convert

pared for the devil and his angles.

42. For I was an hungered, and ye gave me not to eat; I was thirsty and ye gave Me not to drink;

43. I was a sojourner and ye did not gather Me; naked, and ye did not clothe Me; sick and in prison, and ye did not visit Me.

44. Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or thirsty, or a sojourner, or naked, or sick, or in prison, and did not minister unto Thee?

45. Then shall He answer them saying, verily I say to you, so much as ye did not to one of these the least, neither have ye done to Me.

46. And these shall go away into everlasting punishment, but the just into everlasting life.

themselves to what is evil and false, and remain in the concupiscence of infernal evil, verse 41.

Since they have never been in the affection of good and truth because proceeding from the Lord, nor averse from what is evil and false because proceeding from themselves, nor in humiliation grounded in self-acknowledgment, nor in any offices of charity thence derived, verses 42, 43.

And yet in the external form they had done those offices, but not from a principle of love to the Lord, but from fear, thus not for the sake of Him, but of themselves, verse 44.

For they who are not in the affection of good and truth from the Lord, are not influenced by love to the Lord, but by self-love, verse 45.

All such therefore will be everlastingly tormented by the concupiscencies of evil, but they who are in the good of charity, will have life from that good, because it is from the Lord, who is the life itself, verse 46.

## CHAPTER XXV.

## EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

## EMANUEL SWEDENBORG.



VERSES 1 to 14. *Then shall the kingdom of the heavens be like to ten virgins, &c. &c.*—What had been predicted in the preceding chapter of Matthew is continued through this chapter, for that by this parable of the ten virgins the LORD described His coming, is manifest from singular the things contained in it, and from the end, where it is said, “Watch therefore, because ye know not the day, nor the hour, in which the Son of the Man is about to come,” as also in the foregoing chapter xxiv. where the LORD expressly speaks concerning His coming, “Watch therefore, because ye know not in what hour your LORD is about to come,” verse 42. That His coming is the consummation of the age, or the last time of the church, hath been shewn above.

That all and singular the things which the LORD spake in parables are representative and significative of the spiritual and celestial things of His kingdom, and in the supreme sense of the Divine things appertaining to Himself, is very manifest; wherefore he who doth not know this, cannot form any other apprehension of the LORD’s parables than that they are like vulgar similitudes, and conceal nothing more in their bosom; as in the case of what is here said concerning ten virgins, unless it be known what is signified in the internal sense by virgins, also what by ten, what by five, what by lamps, what by vessels, what by oil, what by those who sell, what by marriage, and the rest; in like manner in all the other parables; the things which the Lord spake in them, appear in the external form, as was said, like vulgar similitudes, when yet in the internal form they are such that they fill the universal heaven; for an internal sense is in singular the expressions, which sense is of such a quality, that its spiritual and celestial principles diffuse themselves through the heavens in every direction like light and flame; this sense is altogether elevated from the sense of the letter,



and flows from singular the expressions, and from singular the terms, yea from every iota. But what this parable involves in the internal sense, is evident from what follows.

*Then shall the kingdom of the heavens be like to ten virgins*, signifies the last time of the old church and the first of the new; the church is the Lord's kingdom in the earth; the ten virgins are all who are in the church, viz. both they who are in good and truth, and they who are in evil and the false; ten in the internal sense denote remains, and also what is full, thus all; and virgins are they who are in the church; so also in other passages in the Word. *Who taking their lamps*, signifies the spiritual things, containing what is celestial, or truths wherein is good, or what is the same thing, faith wherein is charity towards the neighbour, and charity wherein is love to the LORD, for oil is the good of love which is presently spoken of; but lamps wherein is no oil, denote the same things wherein is no good. *Went forth to meet the bridegroom*, signifies their reception. *But five of them were prudent, and five foolish*, signifies a part of them who were in truths wherein is good, and a part who were in truths wherein is no good; the former are the prudent, but the latter the foolish; five in the internal sense denote some, in this case therefore part of them. *They that were foolish taking their lamps did not take oil with themselves*, signifies that they had not the good of charity in their truths; oil in the internal sense is the good of charity and of love. *But the prudent took oil in their vessels with their lamps*, signifies that they had the good of charity and of love in their truths; vessels are the doctrinals of faith. *But whilst the bridegroom tarried, they all slumbered, and slept*, signifies delay and thence doubt; to slumber in the internal sense is to be sluggish from delay in those things which are of the church, and to sleep is to cherish doubt, the prudent a doubt wherein is an affirmative principle, the foolish a doubt wherein is a negative principle. *But at midnight there was a cry made*, signifies the time which is the last of the old church and the first of the new; this time is what in the Word is called night, when the state of the church is treated of; cry denotes change. *Behold the bridegroom cometh, go ye forth to meet him*, signifies that which is judgment, viz. acceptation and rejection. *Then all those virgins arose and trimmed their lamps*, signifies the preperation of all, for they, who are in truths wherein is no good, believe that they shall be accepted alike with those who are in truths wherein is good, for they suppose that faith alone is saving, not aware

that there is no faith where there is charity. *But the foolish said to the prudent, give us of your oil, because our lamps are extinguished*, signifies that they are willing that good should be communicated to their empty truths, or to their void faith from others; for all spiritual and celestial things in the other life are mutually communicated, but only by good. *But the prudent answered, saying, [not so] lest there be not sufficient for us and you*, signifies that it cannot be communicated, because of the little truth which would be taken away from them; for such is the case in the other life with the communication of good with those who are in truths without good, that as it were they take away good from them, and appropriate it to themselves, and do not communicate with others, but defile it, wherefore there is not any communication of good effected with them. *But go ye rather to those who sell, and buy for yourselves*, signifies the good of merit; they who boast it are they who sell; they also who are in truth wherein is no good, in the other life are distinguished above others by making all that meritorious, which they have done as apparently good in the external form, although it was evil in the internal form, according to what the Lord saith in Matthew, "Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out dæmons, and in Thy name done many virtues, but then will I confess to them, I know you not, depart from Me ye workers of iniquity," vii. 22; and in Luke, "When the father of the family hath risen, and hath shut the door, then shall ye begin to stand without, and to knock at the door, saying Lord, Lord, open to us; but He answering will say to you, I know you not whence ye are; depart from Me all ye workers of iniquity," xiii. 26, 27; such are they who are here meant by the foolish [virgins], wherefore it is said of them in like manner in these words, "They also came, saying, Lord, Lord, open to us; but He answering said, verily I say unto you, I know you not." *But when they were gone to buy, the bridegroom came*, signifies preposterous application. *And they that were ready entered in with Him to the marriage*, signifies that they, who were in good and thence in truth, were received into heaven; heaven is likened to a marriage by reason of the heavenly marriage, which is the marriage of good and of truth, and the Lord to the bridegroom, because they are there conjoined to Him, hence the church is called the bride. *And the door was shut*, signifies that others cannot enter. *But afterwards came also the rest of the virgins, saying, LORD, LORD, open to us*, sig-

nifies that they are willing to enter from faith alone without charity, and from works in which there is no life of the Lord, but the life of self. *But He answering said, verily I say unto you, I know you not*, signifies rejection; not to know them in the internal sense denotes that they were not in any charity towards the neighbour, and thereby in conjunction with the LORD; they who are not in conjunction are said not to be known. *Watch therefore, because ye know not the day, nor the hour, in which the Son of the Man is about to come*, signifies studious application of life according to the precepts of faith, which is meant by watching; the time of acceptance, which is unknown to man, and the state, are signified by not knowing the day nor the hour in which the Son of the Man is about to come. He who is in good, that is, who acts according to the precepts, is called prudent, but he who is in knowledges of truth, and doth not act accordingly, is called foolish by the Lord, also in another passage in Matthew, "Every one who hears My words and doeth them, I will liken him to a *prudent* man, and every one who hears My words, but doeth them not, shall be likened to a *foolish* man," vii. 24, 26. *A. C.* 4635 to 4639.

By the ten virgins to whom the kingdom of the heavens is likened, are signified all who are of the church, for ten signify all, and virgins the church; but by five are signified some or some part, of which some were prudent and some foolish; the like is signified by the number five in the Word; by lamps are signified the knowledges of truth and good, in this case from the Word, also the truths of doctrine and faith; by oil is signified the good of love and of charity, by bridegroom is meant the LORD, and by the marriage is meant heaven and the church, which are called a marriage from the marriage of good and of truth; and because where that marriage is not, there is neither heaven nor the church, therefore they are called foolish, who know the truths of faith and have not the good of love, and they are called prudent who have; for, as was said, lamps in this passage denote the truths of faith, and oil denotes the good of love: The reason why virgins signify the church is, because a virgin and a daughter in the Word signifies the affection of good and of truth, and the church is the church by virtue of that affection, hence it is that in very many passages mention is made of the virgin and daughter of Zion, of the virgin or daughter of Jerusalem, of the virgin or daughter of Israel and Judah, and by them is every where meant the church. *Ap. Ex.* 675. See also *Ap. Ex.* 548.



Verse 6. *At midnight there was a cry made, &c.*—By midnight, in which a cry was made, is signified the last judgment, and in general the last of the life of man, when he shall be judged either to heaven or to hell; by the foolish then saying to the prudent, that they should give them of their oil, and by the prudent answering that they should go to those that sell, is signified the state of all after death, that they, who have not the good of love in faith, or the truth of faith from the good of love, are then willing to procure it for themselves, but in vain, because such as man's life was in the world, such it remains: Hence now it is evident, what is signified by the prudent entering into the marriage, and by the foolish saying, LORD, LORD, open to us, and receiving for answer, Verily I say unto you I know you not; by not knowing them, is signified that the Lord was not conjoined to them, for spiritual love conjoins, and not faith without love, for the LORD hath abode with those who are in love and thence in faith, and knows them because Himself is there. *Ap. Ex. 252.* See also *Ap. Ex. 250.*

Verse 14 to 30. *For [He is] as a man travelling into a far country, &c.*—By the man is here meant the Lord, and by His travelling into a far country is meant His departure out of the world, and on that occasion as it were absence. By the servants whom He called, are meant all who are in the world, specifically those who are of the church; by the talents which He gave them, are signified all the knowledges of truth and of good from the Word, with the faculty of perceiving them, for the talent, which was silver and money, signifies the knowledges of truth and the faculty of perceiving, and to trade signifies to procure to themselves intelligence and wisdom by those knowledges; they who procure much to themselves are meant by the servant, who from five talents gained five other talents, and from two gained other two; and they who procure nothing of intelligence to themselves, are meant by the servant who hid his Lord's talent in the earth; the reason why the talent was to be taken from him who procured to himself nothing of intelligence, and was to be given to him who procured much, is, because man after death, when he becomes a spirit, brings along with him all and singular the things, which he had imbibed from the Word and from the doctrine of the church; but they, who by those things have procured to themselves nothing of intelligence, are interiorly evil, and therefore abuse the goods and truths of heaven and of the church, which they possessed merely in the memory, to acquire

dominion, and to do evil to the simply good who are in the ultimate heaven; this is the reason why those truths and goods are taken away from them, and are given to those who have many, inasmuch as these latter do not abuse them, but perform uses by them. That they who in the world do not procure to themselves spiritual intelligence by the knowledges of truth and good from the Word, are evil, is manifest from this consideration, that all are born into evils of every kind, and that those evils are not removed except by Divine Truths from the Word, viz. by their application to uses, and thus reception in the life; wherefore it is said to those who gained, "Well, good and faithful servants, because ye have been faithful in a few things, I will make you rulers over many; enter ye into the joy of your Lord," verses 21, 23: And to him who gained nothing, "Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth," verse 30. *Ap. Ex. 675.*

They who do not think beyond the literal sense cannot know otherwise than that the numbers here mentioned, viz. five, two, and one, are assumed merely to give connection to the historical relation, and that they involve nothing further in them, when yet there is an arcanum in the very numbers themselves, for by the servant who received five talents, are signified those who have admitted goods and truths from the Lord, thus who have received remains; by him who received two, are signified those who in advanced age have adjoined charity to faith; and by him who received one, those who have faith alone without charity; of this latter it is said, that he hid the silver of his Lord in the earth, for by the silver which is predicated of him, in the internal sense is signified the truth which is of faith, for faith without charity cannot make gain or bear fruit. *A. C. 5291.*

Every one, who is either damned or saved, hath a certain measure which may be filled; the evil, or they who are damned, have a certain measure of evil and of the false; and the good, or they who are saved, have a certain measure of good and of truth; this measure appertaining to every one is filled in the other life; some however have a greater measure, but some a lesser; this measure is procured in the world by the affections which are of love; in proportion as any one hath more loved evil and the false thence derived, in the same proportion he hath procured to himself a greater measure; and in proportion as any one hath more loved good and the truth thence derived, in the same proportion his measure is greater; the limits and the degrees

of the extension of that measure in the other life manifestly appear, and cannot there be transcended, but may be filled, and also actually are filled, viz. with goods and truths in the case of those who have been in the affection of good and truth, and with evils and falses in the case of those who have been in the affection of the evil and the false; hence it is evident, that that measure is the faculty of receiving either evil, and the false, or good and truth, procured in the world; this state is described by the Lord in the parables concerning the talents in Matthew, chap. xxv. 14 to 31, and concerning the pounds in Luke, chap. xix. 13 to 25; and lastly in these words in Matthew, "To every one that hath, shall be given that he may abound, but from him who hath not, even what he hath shall be taken away, xxv. 29. *A. C.* 7984.

Verse 16. *Then he that had received the five talents, went and traded with the same, &c.* By a trader are signified those who have the knowledges of good and truth, and by trading is signified the application of those knowledges to procure intelligence and wisdom. *A. C.* 2967.

That every one is reformed in application to his state and faculty, the Lord teaches in the parable concerning the man who went into a far country, and called his servants, and delivered to them his wealth, &c. *A. C.* 2967.

If you are willing to be led by the Divine Providence, use prudence, as a servant and minister who faithfully dispenses the goods of his lord; that prudence is the pound which was given to the servants to trade, of which they were to give account, Luke xix. 13 to 25. Matt. xxv. 14 to 31.

They who know what sin is, and especially they who know several things from the Word, and teach them, and yet do not explore themselves, and hence do not see any sin in themselves, may be likened to those who scrape together riches, and store them up in purses and chests, without any other use to be derived from them, than to be seen and counted; who are like to the trader, who hid his talent in the earth, and his pound in a napkin, Matt. xxv. 25, Luke xix. 20, *C. R.* 527.

Verse 29. *For to every one that hath shall be given and he shall abound, &c.*—The scientifics of truth and of good, which have belonged to those of the church, who have known the arcana of faith, and yet have lived a life of evil, are transferred to those who are of the spiritual church; the reason is, because the knowledges of good and truth appertaining to the evil are applied to evil uses; and the knowledges of good and truth appertaining to the good are



applied to good uses; the knowledges are the same, but application to uses makes their quality with every one; the case herein is as with worldly riches, which with one person are disposed of to good uses; with another to evil uses; hence riches with every one are of a quality agreeable to the uses to which they are disposed: From this consideration it is also evident, that the same knowledges, as the same riches, which have appertained to the evil, may appertain to the good, and serve for good uses. *A. C. 7770.*

They who come into the other life are all brought back into a similar life to that which they had in the body; and then with the good there is a separation of evils and falses, that by goods and truths they may be elevated of the Lord into heaven; but with the evil there is a separation of goods and truths, that by evils and falses they may be conveyed into hell, agreeable to the Lord's words in Matthew, "To every one that hath shall be given," &c. *A. C. 2449.* See also *D. P. 227*, and *Ap. Rev. 948.*

Verse 31 to the end. *When the Son of the Man shall come in His glory, &c. &c.*—He who is not acquainted with the internal sense cannot suppose otherwise, than that these things were said by the Lord concerning some last day, in which all in the universal orb of earths will be gathered together before the Lord, and will then be judged; and also that the process of judgment will be altogether such as is described in the letter, viz. That He will set them on the right hand and on the left, and will so speak to them; but he who is acquainted with the internal sense, and who hath learnt from other passages in the Word, that the Lord in no case judges any one to eternal fire, but that every one judges himself, that is, casts himself into it, and who hath also learnt that the last judgment of every one is when he dies, he may in some degree know what the above words in general involve; and he who is acquainted with the interiors of the expressions from the internal sense and from correspondence, may know what those words specifically signify, viz. that every one receives recompence in the other life according to his life in the world. They who make a boast of salvation by faith alone, cannot explain the above words in any other way than as denoting, that the things which the Lord speaks concerning works, are the fruits of faith, and that He mentioned these fruits only for the sake of the simple, who are not acquainted with mysteries; but taking it for granted that their opinion is right, it is still evident from hence, that the fruits of faith are what render man

blessed and happy after death; the fruits of faith are nothing else but a life according the precepts of faith, consequently that a life according to them is saving, but not faith without life; for man after death carries along with him all the states of his life, so that he is such as he had been in the body; he accordingly, who in the life of the body had despised others in comparison with himself, in the other life also despises others in comparison with himself; he who had hated his neighbour in the life of the body, hates his neighbour also in the other life, and he who had acted treacherously against his associates in the life of the body, acts also treacherously against his associates in the other life, and so in all other cases; every one retains in the other life the nature which he had put on in the life of the body, and it is a known thing that the nature cannot be expelled, and if it is expelled, that nothing of life remains: hence now it is that works of charity are alone mentioned by the Lord, for he who is in works of charity, or, what is the same thing, in the life of faith, is in the faculty of receiving faith, if not in the body, yet in the other life; but he who is not in works of charity, or in the life of faith, is not in any wise in any faculty of receiving faith, neither in the body nor in the other life; for evil in no case agrees with truth, but one rejects the other; and if they who are in evil speak truths, they speak them from the mouth and not from the heart, and thus they are still at the greatest distance from each other.

From the internal sense of the above words it will be manifest, that by the last judgment is not there meant the last time of the world, and that at that time the dead should first rise again, and be gathered together before the Lord and be judged, but that it means the last time of every one who passes out of the world into the other life, for then is his judgment, and this judgment is what is meant. But that this is the case, doth not appear from the sense of the letter, but from the internal sense; the reason why the Lord so spake is, because He spake by representatives and significatives, as elsewhere in the Word of the Old and New Testament throughout; for to speak by representatives and significatives, is to speak at the same time before the world and before heaven, or before men and before angels; such speech is divine, because universal, and hence it is proper to the Word: wherefore they who are in the world, and are only concerned about worldly things, conceive nothing else from what the Lord spake concerning the last

judgment, than that there will be a time of resurrection for all together, yea that the Lord will then sit upon a throne of glory, and will express Himself to those who are assembled according to the above words; but they, who are concerned about heavenly things, know that the time of resurrection for every one is when he dies, and that the Lord's words in the above passage involve, that every one will be judged according to life, thus that every one brings judgment along with him, because he brings life. That the internal sense of those words involves this, will be manifest from the explication of each according to that sense, which is as follows. *When the Son of the Man shall come in His glory*, signifies when Divine Truth shall appear in its light, which it doth to every man when he dies, for he then cometh into the light of heaven, in which he may perceive what is true and good, and hence what is his quality: the Son of the Man in the internal sense of the Word is the Lord as to Divine Truth, thus is the Divine Truth which is from the Lord; glory is the intelligence and wisdom thence derived, which appears as light, and before the angels as the brightness of light; this brightness of light, wherein is wisdom and intelligence from the Divine Truth which is from the Lord, is what in the Word is called glory; that the Son of the Man in the internal sense is the Divine Truth, see n. 2159, 2802, 2813, 3704. *And all the holy angels with Him*, signifies the angelic heaven; holy angels are the truths which are from the Divine Good of the Lord, for by angels in the Word are not meant angels, but those things which are from the Lord; see n. 1925, 4085; for angels are lives recipient of truth proceeding from the Divine Good of the Lord, and so far as they receive, so far they are angels, hence it is evident that angels are those truths: inasmuch as the subject here treated of is concerning the state of every one after death, and concerning the judgment of every one according to life, therefore it is said that all the holy angels shall be with Him, and thereby is signified, that judgment is by [or through] heaven; for all influx of Divine Truth is through heaven; for immediate influx cannot be received by any one. *Then shall He sit on the throne of His glory*, signifies judgment, for a throne is predicated of the kingly [principle] of the Lord, and the kingly [principle] of the Lord is the Divine Truth, and the Divine Truth is that from which and according to which judgment is effected. *And before him shall be gathered all nations*, signifies that the goods and evils of all shall be made manifest; for by nations in the internal sense of the Word are signified goods, and in the opposite sense evils:



thus by all nations being gathered before Him is signified, that goods and evils shall appear in light Divine, that is, in light from the Divine Truth. *And He shall separate them one from another, as a shepherd separateth the sheep from the goats*, signifies the separation of good from evil, for the sheep denote those who are in good, and the goats those who are in evil; they are properly called sheep who are in charity and thence in faith, and they are properly called goats who are in faith and not in charity; the subject here treated of is concerning both the latter and the former: that sheep denote those who are in charity and thence in faith, see n. 2088, 4169; and that goats denote those who are in faith and not in charity, see n. 4769. *And He shall set the sheep on His right hand and the goats on the left*, signifies separation according to truths derived from good, and according to falses derived from evil; they who are in truths derived from good also actually appear in the other life to the right, and they who are in falses derived from evil to the left; hence to be set on the right hand and on the left is to be arranged according to life. From these considerations it is evident what these words of the Lord involve, and that they are not to be understood according to the letter, viz. that the Lord is about to come in glory at any last time, and that all the holy angels shall then be with Him, and that He shall sit on a throne of glory, and judge all nations gathered before Him, but that every one shall be judged according to his life, when he passes out of life in the world into eternal life.

*Then shall the King say to those who are on His right hand, come ye blessed of My Father, possess the kingdom prepared for you from the foundation of the world: For I was an hungered and ye gave Me to eat; I was thirsty and ye gave Me to drink; I was a sojourner and ye gathered Me; naked and ye clothed Me; I was sick and ye visited Me; I was in prison and ye came unto Me*, verses 34, 35, 36. What these words involve in the internal sense, will be evident from what follows: it ought first to be known, that the works which are here enumerated are the very [works or things] of charity in their order; this no one can see who doth not know the internal sense of the Word, that is, unless he knows what is meant by giving to an hungered to eat, by giving drink to the thirsty, by gathering the sojourner, by clothing the naked, by visiting the sick, by coming to those who are in prison; he who thinks of these things only from the sense of the letter, collects thence that by them are meant good works in the exter-

nal form, and that they contain no arcanum besides, when yet in singular the expressions there is an arcanum, and this Divine, because from the Lord : But the arcanum at this day is not understood, inasmuch as there are no doctrinals of charity at this day ; for after that they had separated charity from faith, those doctrinals perished, and in their place were received and invented the doctrinals of faith, which doctrinals do not at all teach what charity is and what the neighbour : The doctrinals prevalent amongst the ancients taught all genera and all specieses of charity, and also who is the neighbour, towards whom charity is to be exercised, and how one is a neighbour in a different degree and in a different respect from another, and consequently how charity ought to be exercised differently in application to one than to another ; they reduced also the neighbour into classes, and gave names, calling some poor, needy, miserable, afflicted ; some blind, lame halt, also orphans and widows, some hungry, thirsty, naked, sick, bound, and so forth ; hence they knew what debt was owing towards one and towards another : But these doctrinals, as was said, have perished, and with them also the understanding of the Word, insomuch that no one at this day knows any other, than that by the poor, the widows, the orphans, mentioned in the Word, no others are meant but they who are so called ; in like manner in this passage by the hungry, the thirsty, the sojourners, the naked, the sick, and those who are in prison ; when yet by these is described charity such as it is in its essence, and the exercise thereof such as it ought to be in its life.

The essence of charity towards the neighbour is the affection of good and of truth, and the acknowledgement of self that it is evil and the false ; yea the neighbour is good and truth itself and to be affected by these principles is to have charity ; the opposite to the neighbour is evil and the false, which principles he holds in aversion who hath charity ; he therefore who hath charity towards the neighbour is affected with good and truth because they are from the Lord, and holds in aversion what is evil and false because it is from self ; and when he doeth this, he is in humiliation from self-acknowledgement, and when he is in humiliation he is in a state of reception of good and truth from the Lord. These are the things of charity, which are involved in the internal sense in these words of the Lord, *I was an hungered and ye gave Me to eat, I was thirsty and ye gave Me to drink, I was a sojourner and ye gathered Me, naked and ye clothed Me, I was sick and ye visited Me, I was in prison, and ye came to Me.* That these words involve such

things, no one can know but from the internal sense; the ancients, who had the doctrinals of charity, knew these things; but at this day they appear so remote, that every one will wonder at its being said that they are involved in the above words; and moreover the angels attendant on man have no other perception of those words, for by an hungered they have a perception of those who from affection desire good, by one that is thirsty those who from affection desire truth, by a sojourner those who are willing to be instructed, by the naked those who acknowledge that there is nothing of good and truth in themselves, by the sick those who acknowledge that in themselves there is nothing but evil, and by the bound and in prison who acknowledge that in themselves there is nothing but the false. If these things be reduced into one sense, they signify the things just above mentioned. From these considerations it may be manifest, that divine things were within in all that the Lord spake, although they appear to those who are in mere worldly things, and especially to those who are in corporeal things, to be of such a quality that every man might speak the like; yea they who are in corporeal things, will be ready to observe concerning these and other words of the Lord that there is not so much grace in them, consequently neither so much weight, as in the discourses and preachings of those moderns, who speak with eloquence grounded in erudition; when yet the discourses and preachings of the latter [compared with the former] are as the shell and husk compared with the kernel.

The reason why *to hunger* denotes to desire good from affection is, because bread in the internal sense is the good of love and charity, and meat in general is good, see n. 2165, 2177, 3478, 4211, 4217, 4735; the reason why *to thirst* denotes to desire truth from affection is, because wine and also water denote the truth of faith; that wine denotes this, see n. 1071, 1798, and that water, n. 2702; that a *sojourner* denotes one who is willing to be instructed, see n. 1463, 4444; that *naked* denotes one who acknowledges that there is nothing of good and of truth in himself; that *sick* denotes one who is in evil; and that *bound or in prison* denotes one who is in the false, is evident from several passages in the Word where they are named. The reason why the Lord saith those things of Himself is, because the Lord is in those who are such; wherefore He also saith, "Verily I say unto you, so much as ye have done to one of these least of My brethren, ye have done to Me." Verses 40, 45.



*Then shall the just answer, saying, Lord, when saw we Thee an hungered and fed Thee, or thirsty and gave Thee drink &c. &c.* By those on the right hand saying, Lord when saw we Thee an hungered and fed Thee, or thirsty and gave Thee drink, &c. is signified that if they had seen the Lord Himself, every one would have done those offices, yet not from love towards Him, but from fear because He was to be the judge of the universe, nor for the sake of Him but for the sake of themselves, thus not from an interior principle or the heart, but from an exterior principle and in gesture; the case herein is like that of one who sees a king, whose favour he is willing to merit, that he may become great or rich, on which account he behaves himself submissively towards him: The case is similar with those who are in holy external worship, in which as it were they see the Lord, and submit themselves to Him, believing thus that they shall receive eternal life, and yet they have no charity, neither do they do good to any one except for the sake of themselves, thus only to themselves; these are like to those, who pay court to their king in an external form with much veneration, and yet laugh at his commands, because they think lightly of him in their hearts. These and similar things are what are signified by those on the right hand so replying; and whereas the evil also do similar things in the external form, therefore they on the left hand answer nearly in the same manner. Inasmuch therefore as the Lord is not concerned about external things but internal, and man testifies internal things not by worship only, but by charity and its exercises, therefore the Lord replied, "Verily I say unto you, so much as ye have done to one of these least of My brethren, ye have done to Me." They who are named brethren, are they who are in the good of charity and of life, for the Lord is with them, because in good itself; and they are those who are properly meant by neighbour; in these also the Lord doth not manifest Himself, for they are respectively vile, but man manifests himself before the Lord, that he worships Him from an interior principle.

The reason why the Lord calls Himself a King in these words, "When the Son of Man shall come in His glory, He shall sit on the throne of glory, then shall the King say to them," is because the kingly principle of the Lord is the Divine Truth, from which and according to which judgment is effected. But from it and according to it the good and the evil are judged in different ways; the good, because they have received Divine Truth, are judged from good, thus from

mercy; the evil, because they have not received Divine Truth, are judged from truth, thus not from mercy, for this latter they have rejected, and hence in the other life they continually reject. To receive Divine Truth is not only to have faith but also to act faith, that is to make what is of doctrine be of life. Hence it is that the Lord calls Himself a king.

By those on the right hand being called just, is signified that they are in the justice of the Lord: for all, who are in the good of charity, are called just, not that they are just from themselves, but from the Lord, whose justice is appropriated to them. They who believe themselves just from themselves, or to be so justified that there is no longer any thing of evil appertaining to them, are not amongst the just, but amongst the unjust, for they attribute good to themselves, and also place merit in good, and such cannot in any wise adore the Lord from true humiliation. Wherefore they who are called in the Word just and holy, are they who know and acknowledge that all good is from the Lord, and all evil from themselves, that is from hell appertaining to themselves. The eternal life, which the just have, is life from good, for good hath life in itself, because it is from the Lord, who is life itself: in the life which is from the Lord there is wisdom and intelligence, for to receive good from the Lord, and thence to will good, is wisdom, and to receive good from the Lord and thence to believe truth, is intelligence, and they who have that wisdom and intelligence have life, and since happiness is adjoined to such life, eternal happiness is also signified by life. The contrary is the case with those who are in evil; they appear indeed, especially to themselves, as if they had life, but it is such life which in the Word is called death, and also is spiritual death, for they have no relish for any thing of good, neither do they understand any thing of truth; this may be manifest to every considerate person, for since there is life in good and in the truth thence derived, there cannot be life in evil and in the false thence derived, for these principles are contrary to and extinguish the life, wherefore they have no other life than such as appertains to the insane.

The reason why they on the left hand are called cursed, and their punishment eternal fire, is, because they have averted themselves from good and truth, and have converted themselves to what is evil and false, for in the internal sense of the Word curse signifies aversion, see n. 245, 379, 1423, 3530, 3584. The eternal fire, into which they were to depart, is not elementary fire, neither is it torment of conscience,

but it is concupiscence of evil; for the concupiscencies appertaining to man are spiritual fires which consume him in the life of the body, and in the other life torment him, for from those fires the infernals mutually torture each other by direful methods. That the eternal fire is not elementary fire, may be manifest; the reason why it is not the torment of conscience is, because no one who is in evil hath any conscience, and they who had none in the life of the body, cannot have any in the other life; but the reason why it is concupiscence is, because all the fiery vital principle is from the loves appertaining to man, the fiery celestial principle from the love of good and of truth, and the fiery infernal principle from the love of evil and the false, or what is the same thing, the fiery celestial principle is from love to the Lord and love towards the neighbour, and the fiery infernal principle from the love of self and the love of the world. That all fire or heat inwardly in man is from those sources, every one may know if he attends. Hence also it is, that love is called spiritual heat, and that by fire and heat in the Word nothing else is signified, see n. 934, 1297, 1527, 1528, 1861, 2446, 4906. The fiery vital principle appertaining to the evil is also of such a quality, that when they are in the vehemence of concupiscencies, they are also in a sort of fire, from which they are in the ardour and fury of tormenting others; but the fiery vital principle appertaining to the good, is such, that when they are in a superior degree of affection, they are also as it were in a kind of fire, but from it in the love and zeal of doing good to others. *A. C.* 4807 to 4810, 4954 to 4959, 5063 to 5071.

Verse 31. *When the Son of Man shall come in His glory and all the holy angels with Him.*—By the Son of Man is signified the Lord; by glory is signified the Divine Truth in heaven; and by sitting on the throne of His glory is signified judgment from the Divine Truth. *Ap. Ex.* 253, 687. *A. C.* 5313.

By angels are meant Divine Truths, and not angels; as in other passages above, that in the consummation of the age the angels should gather together all things that offend, and should separate the evil from the midst of the just, and should gather together the elect with a great voice of a trumpet from the four winds; in which passages is not meant, that the angels were to do this together with the Lord, but that the Lord alone by His Divine Truths, inasmuch as the angels have nothing of power from themselves, but the Lord hath all power by His Divine Truth; the like is meant by seeing



the angels of God ascending and descending upon the Son of Man, viz. that Divine Truths were in Him and from Him. *Ap. Ex.* 130.

Verse 32. *He shall separate them one from the other, &c.*—It is plain from these words that separation precedes judgment. This time or this state in the Word is called day-dawn, because then the Lord comes, or what is the same thing, then His kingdom approaches. *A. C.* 2405.

By the separation here spoken of is signified, that the Lord will separate those who are in truths and at the same time in good, from those who are in truths and not in good, for in the spiritual sense of the Word by the right hand is signified good, and by the left hand truth, in like manner by sheep and by goats, neither was judgment executed upon any others; for the evil, who were in no truth, were long before in the hells, for all the evil are cast in thither after death, thus before the judgment, who in heart deny the Divine [being or principle], and reject the truths of the church from their faith. *L. J.* 49.

Concerning the last judgment it is believed, that the Lord will then appear in the clouds of heaven with the angels in glory, and will raise up all from their sepulchres, as many as have lived from the beginning of creation, and will clothe their souls with a body, and thus having gathered them together into one will judge them, those who have done good to life eternal or heaven, and those who have done evil to eternal death or hell. This faith is in the churches from the sense of the letter of the Word, nor could it be removed, so long as it was unknown that there is a spiritual sense in every thing which is said in the Word, and that that sense is the Word itself, to which the sense of the letter serves for a foundation or basis, and that without such a sense the Word could not be Divine, and serve both heaven and the world for doctrine of life and of faith, and for conjunction: He therefore who knows the spiritual things corresponding to natural in the Word, may know that by the coming of the Lord in the clouds of heaven is not meant such an appearing of Him, but His appearing in the Word; for the Lord is the Word, because He is Divine Truth; the clouds of heaven, in which He is to come, are the sense of the letter of the Word; and glory is its spiritual sense; the angels are heaven from which the appearing is made, and they are also the Lord as to Divine Truths. Hence it is evident that by the Lord's coming is meant, that when the end of the church is, He will open the spiritual sense of the Word, and thereby

the Divine Truth such as it is in itself; thus that this is a sign that the last judgment is at hand. *L. J.* 28.

Verse 33. *And He shall set the sheep on His right hand but the goats on the left, &c.*—He who doth not know what is signified in the proper sense by sheep and what by goats, may suppose that by sheep are meant all the good, and by goats all the evil; but in the proper sense by sheep are meant those who are in the good of charity towards the neighbour and thence in faith, and by goats are meant those who are in faith separate from charity, thus all on whom judgment is about to be exercised at the last time of the church; for all who were in the good of love to the Lord, and thence in the good of charity and of faith, before the last judgment were taken up into heaven, and all who were in no good of charity and the faith thence derived, consequently all who were interiorly and at the same time exteriorly evil, were cast into hell before the last judgment; but they who were interiorly good and not alike exteriorly, and they who were interiorly evil but exteriorly in good, all these were left to the last judgment, on which occasion they who were interiorly good were taken up into heaven, but they who were interiorly evil were cast into hell; on which subject see what hath been said from things seen and heard, in a small treatise concerning the **LAST JUDGMENT**. From what is there said it may be manifest, that by goats are meant those who have been in faith separate from charity, as also by the goats in Daniel, chap. viii. 5 to 25; and in Ezekiel, chap. xxxiv. 17. Hence it may be manifest that by the right hand, where the sheep were set, is meant the good of charity and thence of faith, and by the left hand, where the goats were set, is meant faith separate from charity. The reason why it was said to the sheep, that they should possess as an inheritance the kingdom prepared for them from the foundation of the world is, because in the heavens on the right hand is the south, where all are who are in truths derived from good, for in the southern part the Divine Principle itself proceeding is of such a quality, which is meant by the kingdom prepared from the foundation of the world, therefore also they are called blessed of My Father, for by Father is meant the Divine Good, from which are all things of heaven; whereas concerning the goats who are on the left hand, it is not said prepared from the foundation of the world, but the eternal fire prepared for the devil and his angels, because the evil prepare hell for themselves: They are called cursed, because by the cursed in the Word are meant all who avert

themselves from the Lord, for they reject the charity and faith of the church. *Ap. Ex. 600.*

Verse 35. *I was an hungred and ye gave Me to eat, I was thirsty and ye gave Me to drink.*—By these words is signified spiritual hunger and thirst, also spiritual eating and drinking; spiritual hunger and thirst is the affection and desire to good and truth, and spiritual eating and drinking is instruction, reception, and appropriation; it is said concerning the Lord, that He hungers and thirsts, because from Divine Love He desires the salvation of all, and it is said of men that they gave him to eat and to drink, which is effected when from affection they receive and perceive good and truth from the Lord, and appropriate those principles to themselves by life. It is therefore charity, or the affection of spiritual truth, which is described by those words. *Ap. Ex. 617, 386.*

Verse 36. *Naked and ye clothed me.*—By the naked in the Word are meant those who are not in truths and thence not in good, inasmuch as they are ignorant of truths, and yet desire them, as is the case with those within the church where falses are taught, also with those out of the church who have not the Word, and hence do not know truth nor anything concerning the Lord: to cover with a garment and to clothe signifies to instruct in truths, for garments denote truths. *Ap. Ex. 240.*

Verse 40. *Verily I say to you, so much as ye have done to one of the least of these My brethren ye have done to Me.*—That they, who have performed goods of charity, are here called by the Lord brethren, is manifest from what goes before in the same chapter; but it is to be noted, that the Lord, although He is their Father, still names them brethren; but He is their Father from Divine Love, and their brother from the Divine [principle] which proceeds from Him; the reason is, because all in the heavens are receptions of the Divine [principle] which proceeds from Him, and the Divine [principle] which proceeds from the Lord, of which they are receptions, is the Lord in heaven, and also in the church, and this [principle] is not of angel nor of man, but of the Lord with them, wherefore the Lord calls the good itself of charity appertaining to them, in which is His own, brother, consequently also angels and men, because they are the recipient subjects of that good. In a word, the Divine [principle] proceeding, which is the Divine [principle] of the Lord in the heavens, is the Divine [principle] born of the Lord in heaven, wherefore



from that Divine [principle] the angels, who are recipient of it, are called the sons of God, and whereas these are brethren from that Divine [principle] received amongst them, it is the Lord in them who is called brother, for the angels do not speak from themselves hut from the Lord, whilst from the good of charity; hence now it is that the Lord saith, *So much as ye have done to one of the least of these My brethren, ye have done to Me*; the goods therefore of charity, which are enumerated in what goes before, are what in the spiritual sense are the Lord's brethren, and which for the reason above assigned are called by the Lord brethren. By the king also, who so calls them, is signified the Divine principle proceeding, which by one term is called the Divine Truth, or the Divine spiritual principle, which in its essence is the good of charity. It is therefore to be maintained, that the Lord did not call them brethren from being Himself a man like them, according to the opinion received in the Christian world, whence it follows, that it is not therefore allowed any man to call the Lord brother, for He is God even as to the Human [principle], and God is not a brother but is a father. The reason why the Lord is called brother in churches on earth is, because they have conceived no other idea concerning His Human [principle], than as concerning the Human [principle] of another man, when yet the Human [principle] of the Lord is Divine. *Ap. Ex. 746.*

All who are in good are conjoined with the Divine principle of the Lord, and by reason of conjunction are by the Lord called brethren, as in Mark, "Jesus looking round about, said, behold My mother and *My brethren*; for whosoever shall do the will of God, he is My brother and My sister, and My mother," iii. 31 to 35. All conjunction is by love and charity, which may be manifest to every one, for spiritual conjunction is nothing else than love and charity; that love to the Lord is conjunction with Him, is evident; and that charity towards the neighbour is so in like manner, is manifest from the Lord's words in Matthew, "*So much as ye have done to one of the least of these My brethren, ye have done to Me*;" where the subject treated of is concerning works of charity. *A. C. 4191.*

He who doth not know what Christian charity is, may believe that it not only consists in giving to the needy and to the poor, but also in doing good to a fellow-citizen, to a man's country and to the church, for any cause whatsoever, or from any end whatsoever; but it is to be noted that the

end regarded is what qualifies all the actions of man; if the end regarded or the intention be to do good for the sake of reputation, to court honors or gain, in this case the good which a man does is not good, because it is for the sake of himself, thus also from himself; but if the end regarded be to do good for the sake of a fellow-citizen, or of a man's country, or of the church, thus for the sake of the neighbour, in this case the good which he doeth is good, for it is for the sake of good itself, which in general is the real neighbour; thus also it is for the sake of the Lord, for such good is not from man but from the Lord, and what is from the Lord is of the Lord: This good is what is meant by the Lord in Matthew, "So much as ye have done to one of the least of these My brethren, ye have done to Me." *A. C.* 9210.

Verse 41. *Then shall He say to them on the left hand, depart ye from Me the cursed into the everlasting fire prepared for the devil and his angels.*—The reason why mention is here made of the devil is, because by devil is signified the hell whence come evils, as by Satan is signified the hell whence come falses, and because these things are said of those who have not done goods, and on that account have done evils, for they who do not do good works, do evil works, for in what goes before, the works which they have not done are recounted, for when goods are made light of, evils are loved. *Ap. Ex.* 740.

Many, especially they who have confirmed themselves in faith separate from charity, do not know that they are in hell when in evils, and do not indeed know what evils are by reason that they think nothing at all about them, saying that they are not under the yoke of the law, and thus that the law doth not condemn them; also, because they can contribute nothing to salvation, that they cannot remove any evil from themselves, and moreover that they cannot do any good from themselves: These are they who omit to think concerning evil, and because they omit it, they are continually in it. That these are they whom the Lord means by goats, Matt. xxv. 41 to 46, may be seen in the Doctrine of the New Jerusalem concerning Faith, n. 61 to 68, concerning whom it is said, "Depart from Me ye cursed into everlasting fire prepared for the devil and his angels." *D. P.* 101.

*General Observations on the above Parable.*

As to what concerns judgment, it is two-fold, viz. from good, and from truth; the faithful are judged from good, but the unfaithful from truth; that the faithful are judged from good is very manifest from Matthew, chap. xxv. 34 to 40; and that the unfaithful are judged from truth, is manifest from the same chapter, verse 41 to 46; to be judged from good is to be saved, because they have received good; but to be judged from truth is to be damned, because they have rejected good; good is of the Lord, and they who acknowledge this in life and faith are of the Lord, wherefore they are saved; but they who do not acknowledge in life, consequently not in faith, cannot be of the Lord; thus neither can they be saved; they are judged therefore according to the actions of their life, and according to thoughts and ends, and when according to those, they must needs be damned, for the truth is, that man of himself doeth, thinketh, and intendeth nothing but evil, and of himself rusheth into hell, so far as he is not withheld thence by the Lord. *A. C.* 2335.

From this parable it is evident, that works are what save man, and what condemn man, viz. that good works save, and that evil works condemn, for in works is the will of man; he who willeth good, doeth good, but he who doth not do good, howsoever he may say that he willeth good, still doth not will it when he doth not do it; it is as if he should say, I will it but I do not will it: And whereas the will itself is in works, and charity is of the will, and faith is of charity, it is evident what of will, or what of charity and of faith appertains to man, when he doeth not good works, and especially when he doeth the contrary, viz. evil works: Moreover it is to be noted, that the kingdom of the Lord with man commences from the life which is of works, for then he is in the beginning of regeneration, but when the kingdom of the Lord appertains to man, it terminates in works, and then he is regenerated; for then the internal man is correspondently in the external, and works are of the external man, as charity and the faith thence derived are of the internal, wherefore works in this case are charity: Inasmuch as the life of the internal man thus exists in the works of the external man, therefore the Lord in treating of the last judgment, Matt. xxv. 32 to 46, recounts nothing but works, and that they shall enter into eternal life who have done good works, and into damnation who have done evil works. *A. C.* 3934.



All who do good from religion, not only Christians but also Pagans, are accepted of the Lord, and after death are adopted, for the Lord saith, *I was an hungered and ye gave Me to eat, &c. &c. Come ye blessed, and inherit the kingdom prepared for you from the foundation of the world.* To this I will add this new [information]; all they, who do good from religion, after death reject the doctrine of the present church concerning three divine persons from eternity, and also its faith applied to those three in order, and convert themselves to the Lord God the Saviour, and with pleasure imbibe those things which are of the new church. But all others, who have not exercised charity from religion, are adamantine hearts, thus hard, and they first go to three gods, afterwards to the Father alone, and finally to none; the Lord God the Saviour they regard as only the son of Mary, born from her connection with Joseph, and not as the Son of God, and in this case they shake off all the goods and truths of the new church, and presently adjoin themselves to the spirits of the dragon, and with them are driven away into wildernesses, or into caverns, which are in the ultimate borders of the orb called Christian, and after a time, because separate from the new heaven, they rush into all enormities, and on that account are let down into hell. Such is the lot of those, who do not do works of charity from religion, by reason of a belief that no one can do good from himself unless it be meritorious, and hence they omit those works, and associate themselves to the goats who are damned, and cast into everlasting fire prepared for the devil and his angels, by reason that they have not done those things which the sheep did, Matt. xxv. 41 and the following verses; it is not there said that they did evils, but that they did not do goods, and they who do not do goods from religion, do evils, since *no one can serve two lords, but he will hate the one, and love the other, and adhere to the one, and neglect the other.* Matt. vi. 24. C. R. 536.

Let every one beware of that heretical tenet, that *man is justified by faith without the works of the law*, for he who is in it, and doth not fully recede from it before the close of life, after death is consociated with infernal genii; for they are the goats, of whom the Lord saith, *Depart ye from Me the cursed into everlasting fire prepared for the devil and his angels*; for the Lord doth not say concerning the goats that they have done evils, but that they have not done goods; the reason why they have not done goods is, because they say with themselves, I cannot do good from myself, the law

doth not condemn me, the blood of Christ cleanses me, and delivers me, the passion of the cross hath taken away the guilt of sin, the merit of Christ is imputed to me by faith, I am reconciled to the Father in grace, I am beheld as a son, and He regards my sins as infirmities, which He instantly remits for the sake of His Son, thus He justifies by faith alone, and unless this faith was the only medium of salvation, no mortal could be saved; for what other end did the Son of God suffer the cross, and fulfil the law, than to take away the damnation of our transgressions? These and several like things they say with themselves, and thus they do not do goods which are goods, for from their faith alone, which is nothing but a faith of knowledges, in itself historical faith, thus merely science, do not proceed any goods, for it is a dead faith, into which no life or soul is admitted, unless man immediately goes to the Lord, and shuns evils as sins as from himself, in which case the goods which man doeth as from himself, are from the Lord, thus in themselves goods; on which subject it is thus written in Isaiah, *Woe to the sinful nation, laden with iniquity, a seed of evils, corrupt sons, when ye stretch out your hands I hide mine eyes from you, also if ye multiply prayer I do not hear: Wash ye, purify yourselves, remove the wickedness of your works from before mine eyes, cease to do evil, learn to do good; then if your sins be as scarlet, they shall be white as snow, if they be red as purple they shall be as wool*, i. 4, 15, 16, 17, 18. And in Jeremiah, *Stand in the gate of the house of Jehovah, and proclaim there this Word, trust not to the words of a lie, saying, the temple of Jehovah, the temple of Jehovah, the temple of Jehovah [are] they* (the church of God, the church of God, the church of God where our faith is); *will ye steal, kill, commit adultery, and swear by a lie, and then come and stand before Me in this house, upon which My Name is named, and say we are delivered, whilst ye do those abominations; shall this house be made a den of thieves? Also behold I have seen saith Jehovah.*" vii. 2, 3, 4, 9, 10, 11. Ap. Rev. 838.

## CHAPTER XXV.

## TRANSLATOR'S NOTES AND OBSERVATIONS.

VERSE 5. *They all slumbered and slept.*—*Slumbering* has respect to the will, *sleeping* to the understanding, thus both

together have relation to the marriage so frequently spoken of above. The same is true of *arising, and trimming their lumps*, at verse 7.

Verse 14. *For [He is] as a man traveling into a far country, &c.*—In the common version of the New Testament this passage is expressed, *For the kingdom of heaven is as a man travelling into a far country*; but in the original Greek there is no mention made of the *kingdom of heaven*, and accordingly the words are printed in italics, to denote that they are an interpolation. The passage therefore manifestly relates to what had been said in the foregoing verse concerning the Son of Man, and contains a further description of the effect of His appearing, that is, of the manifestation of Divine Truth in the consummation of the age.

Verses 21, 23. *Well, good and faithful servant, &c.*—In the common version of the New Testament, what is here rendered *well*, is expressed by *well done*, but the original term is *Eĩ*, which simply means *well*, denoting not so much what had been *done*, as what was its *present effect*, thus expressing in one comprehensive term the state of good, and of consequent happiness to which the good and faithful servant had attained. *Good and faithful* have manifest respect to the heavenly marriage so frequently spoken of above.

*Enter thou into the joy of thy Lord.*—It is impossible to comprehend the full force and meaning of this expression, until it be considered what the Lord's joy is, into which the good and faithful are called to enter, and until it be seen from such consideration, that the Lord's joy consists in communicating joy to others, and in partaking of their joys. This then is the joy to which the good and faithful are admitted, and to which none else can be admitted, since none else can possibly be made sensible of the exquisite blessedness resulting from such a joy.

Verse 24. *And gathering whence thou hast not scattered.*—In the common version of the New Testament this passage is rendered *gathering where thou hast not strawed*, but what is here rendered *where*, is in the original *ἔθεν* which properly signifies *whence*, and what is rendered *strawed* is *δυσκόρησας* from *δυσκόρησις* which signifies to *scatter* or *disperse*. The spiritual idea contained in the expression appears to relate to the *scattered* or *dispersed* state of human minds in their separation from God, whilst wandering in evil and in error; and the argument intended here to be urged by the unfaithful servant against the requirements of his Lord seems to be this, that no such *dispersion* or *scattering* had ever taken



place, consequently that it was unreasonable, because needless to require a *gathering*. It may be expedient further to note, that the *reaping*, spoken of in the same verse, has respect to the communication of good in the will, and to deliverance thereby from evil, whilst *gathering* has respect to the communication of truth in the understanding, and to deliverance thereby from falses, for the same term is applied at verses 35, 38 and 43 below to the *sojourner*, to denote instruction in truths.

Verse 25. *When I went away I hid thy talent in the earth.*—To *go away* relates to the corrupt state of the will in its departure from heavenly or spiritual good; to *hide the talent in the earth* has respect to the obscurity of truth, which was the necessary effect of such departure, thus both expressions taken together have reference to the marriage so often adverted to above, in this case the infernal marriage.

Verse 26. *Thou wicked servant and slothful.*—*Wicked* has respect to evil in the will, and *slothful* to falses in the understanding, thus both together again mark the infernal marriage, as *good and faithful servant* at verses 21, 23, mark the heavenly marriage.

Verse 34. *Then shall the king say to those on his right hand, &c.*—It is remarkable that the original term here rendered *say* is neither εἶπεν nor λέξει but ἐρεῖ, and again at verses 40, 41. See note at chap. xiii. 28.

Verse 35, 36. *I was an hungered, &c.*—Another remarkable instance here occurs of the connection of ideas in the internal sense, according to which the Lord so frequently spake, for to *feed the hungry to give drink to the thirsty, to gather the sojourned, to clothe the naked, to visit the infirm, and to go to those who are in prison*, are expressions which involve the whole operation of charity both as extended to the souls and bodies of man.

*I was a sojourner and ye gathered Me.*—In the common version of the New Testament, this passage is rendered, *I was a stranger and ye took Me in*, but the original Greek is ξένος ἡμιν, καὶ συνήγαγέ, which is literally as above, *I was a sojourner and ye gathered Me*, for the proper idea suggested by the term ξένος is that of a *sojourner*, rather than of a *stranger*, and the Greek verb συνάγω properly signifies to *bring or gather together*. Suffice it to observe further on this passage, that it is expressed with reference to the internal or spiritual sense, according to which sense a distinction is made between a *stranger* and a *sojourner*, for a *sojourner* denotes one who

is in ignorance of truth, but desirous of instruction; whereas a *stranger*, according to the same sense, is one who is opposed both to good and truth. In the law therefore concerning the passover, the *stranger* was not allowed to eat it, but the *sojourner* was allowed. See *A. C.* 7996, 8007 to 8012.

## MATTHEW.

## CHAPTER XXVI.

## CHAPTER XXVI.

1. **AND** it came to pass when Jesus had finished all these words, He said to His disciples,

2. Ye know that after two days is the passover, and the Son of the Man is delivered to be crucified.

3. Then assembled together the chief priests and the scribes, and the elders of the people, into the palace of the high priest, who was called Caiaphas.

4. And consulted that they might take Jesus by subtilty, and kill [Him].

5. But they said, not on the feast [day], lest there be an uproar amongst the people.

6. But when Jesus was in Bethany, in the house of Simon the leper,

7. There came unto Him a woman having an alabaster box of ointment very precious, and poured it on His head as He lay down.

8. But when His disciples saw [it], they had indignation, saying, for what [purpose] was this waste?

## THE INTERNAL SENSE.

**THAT** after previous states of combat against the hells, the Lord glorified His human [principle] by making it one with the Divine, verses 1, 2.

On which occasion He sustained all the assaults of confederated evils and fables, verses 3, 4.

Which then only had intermission, when Divine Good appeared in the human [principle], for this, the infernals cannot endure, verse 5.

Therefore preparation was made by a more intimate communication of Divine Good to the Human [principle], when in a state of reception, verses 6, 7.

But this process appears needless to those who are in external good and truth, and who, suppose that the Divine



9. For this ointment might have been sold for much, and given to the poor.

10. But Jesus knowing, said to them, why trouble ye the woman? for she hath wrought a good work upon Me.

11. For ye have the poor always with you, but Me ye have not always.

12. For in that she hath poured this ointment on My body, she hath done [it] for My burial.

13. Verily, I say to you, wheresoever this Gospel shall be preached in the whole world, what this [woman] hath done shall be spoken for a memorial of her.

14. Then one of the twelve, called Judas Iscariot, going unto the chief priests,

15. Said, what will ye give me, and I will deliver Him unto you? but they appointed to him thirty [pieces of] silver.

16. And from that time he sought an opportunity that he might deliver Him.

17. But on the first [day] of the unleavened bread, the disciples came to Jesus, saying to Him, where wilt Thou that we prepare for Thee to eat the passover?

18. But He said, go ye into the city to such an one, and say to him, the Master saith, My time is near, I will keep the passover at thy house with My disciples.

Good is communicable to all alike, without regard to their state of reception, verses 8, 9.

Until they are instructed, that a more interior affection and communication of the Divine Good is needful to prepare for final combat and victory, verses 10, 11, 12.

Especially in the case of the glorification of the Lord's Human [principle], verse 11.

Therefore this ought to be known and remembered in the church with affection, verse 13.

That the Lord's merit, and the redemption and salvation wrought by Him, were held in small estimation by the Jewish nation, therefore He was rejected by them, verses 14, 15, 16.

And this, at the time that all things were preparing by Him for the glorification of His Human [principle], and their liberation thereby from infernal falses, verses 17, 18, 19.

19. And the disciples did as Jesus commanded them, and made ready the passover.

20. But when it was evening, He reclined with the twelve.

21. And as they were eating, He said, Verily I say to you, that one of you shall betray Me.

22. And being exceedingly sorrowful, they began to say to Him, every one of them, is it I, Lord?

23. But He answering, said, he that dippeth the hand with Me in the dish, the same shall betray Me.

24. The Son of the Man indeed goeth, as it is written of Him, but wo to that man by whom the Son of the Man is betrayed! It had been good for him if he had not been made that man.

25. But Judas, who betrayed Him, answering, said, is it I, Rabbi? He saith to him, thou hast said.

26. But as they were eating, Jesus taking the bread, and blessing, brake [it], and gave to the disciples, and said, take, eat, this is My body.

27. And taking the cup, and giving thanks, He gave [it] to them saying, drink ye all of it;

28. For this is My blood, the [blood] of the New Testament, which [is] shed for

On which occasion He predicted His rejection by them, verses 20, 21.

Exciting thus, self-exploration in the minds of those who are principled in goods and truths, verse 22.

Whereby they discover, that the rejection of the Lord is an effect of self-love, which doth not distinguish between Divine power, and human, verse 23.

And thus fulfilleth what had been predicted, and plungeth itself into a total separation from all good and truth, which is the more terrible from the admission of the knowledges of what is good and true, verse 24.

As was the case with the Jewish nation, verse 25.

That the Lord taught by representatives, that all saving good and truth are from Himself, and are communicated by Him to those who are in a state of reception, verses 26, 27, 28.

And that the truth which He revealed was the interior truth of the Word in con-

many for the remission of sins.

29. But I say to you, that I will not drink henceforth of this product of the vine, until that day when I drink it new with you in the kingdom of My Father.

30. And when they had sung an hymn, they went forth into the mount of Olives.

31. Then saith Jesus to them, all ye shall be scandalized in Me in this night, for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered.

32. But after that I am risen, I will lead you into Galilee.

33. But Peter answering, said to him, though all shall be scandalized in Thee, I will never be scandalized.

34. Jesus said to him, verily I say to thee, that in this night, before the cock crow, thou shalt thrice deny Me.

35. Peter saith to Him, though I must die with Thee, I will not deny Thee; likewise said all the disciples.

36. Then cometh Jesus with them to a place called Gethsemane, and saith to the disciples, sit ye here, whilst I going away pray yonder.

junction with its good, whereby evils and falses might be more thoroughly removed, verse 28.

But that this truth cannot be fully received in this life, but in the other, verse 29.

That the Lord from His Divine Love predicted the last time of the old church, and the first of the new, verses 30, 31, 32.

But that they, who are in the science of truth separate from obedience, do not believe this, verse 33.

Therefore they are instructed, that it is the last time of the church, when the truth of faith is indeed taught, but is not believed, and when there is no faith in the Lord, because no charity, verse 34.

Nevertheless they, who are in faith alone, still insist that they do believe in the Lord, verse 35.

That the Lord's Divine rational [principle] prepared itself to endure the most grievous and cruel temptations, on which occasion He separated the former rational [principle], verse 36.



37. And taking Peter and the two sons of Zebedee, He began to be sorrowful, and to be in agony.

38. Then He saith to them, My soul is exceeding sorrowful unto death, tarry ye here, and watch with Me.

39. And going forwards a little, He fell on His face, praying, and saying, My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will but as Thou [wilt].

40. And He cometh to the disciples, and findeth them asleep, and saith to Peter, had ye thus not strength one hour to watch with Me?

41. Watch and pray that ye enter not into temptation; the spirit truly is prompt, but the flesh is weak.

42. Again a second time going away, He prayed, saying, My Father, if this cup cannot pass away from Me except I drink it Thy will be done.

43. And coming, He findeth them asleep again, for their eyes were weighed down.

44. And leaving them, going away again, He prayed a third time, saying the same word.

45. Then He cometh to His disciples, and saith to them, do ye sleep on still and take your rest? Behold the

And attached Himself to the spiritual and celestial things of the church, yet afterwards removes Himself from these also, verses 37, 38.

And enters by most grievous temptations into close union with the Divine Good, through the entire surrender of His Human [principle], verse 39.

And from that union communicates Himself to those who are principled in the goods and truths of the church, cautioning them against especially separating faith from charity, verse 40.

And teaching that charity and faith ought to be conjoined as the only security against infernal evils and falses verse, 41.

Thus through a successive process of most grievous temptations, until it was complete, the Lord united His Human essence to the Divine, and by subduing the hells, restored order to heaven and the church, verses 42 to 47.

hour is at hand, and the Son of the Man is betrayed into the hands of sinners.

46. Rise let us lead [the way]; behold, he that betrayeth Me is at hand.

47. And whilst He was yet speaking, behold, Judas, one of the twelve, came, and with him much multitude with swords and staves, from the chief priests and elders of the people.

48. But he that betrayed Him, gave them a sign, saying, whomsoever I shall kiss, is He, hold Him fast;

49. And immediately coming to Jesus, he said, hail Rabbi, and kissed Him.

50. But Jesus said to him, companion, for what art thou come? then approaching, they laid hands on Jesus, and held Him fast.

51. And, behold, one of them [that were] with Jesus, stretching out the hand, drew his sword, and smiting the servant of the high priest, cut off his ear.

52. Then saith Jesus to him, put up again thy sword into its place, for all they that take the sword, shall perish in the sword.

53. Supposest thou that I cannot now entreat My Father, and He will cause to assist Me more than twelve legions of angels?

54. How then would the scriptures be fulfilled, that so it ought to be?

Being entirely rejected by the Jewish nation, who thro' falses and evils had destroyed in themselves all truth and good, verse 47.

And thus had only external connection with Him, but not internal, verses 48, 49.

By reason whereof they did violence to the Word, verse 50.

And no longer obeyed its truths, but perished in the falses which they believed, verses 51, 52.

Whereas they ought to have believed in the Lord's Divine omnipotence, and that He assumed the human essence that He might fulfil the Word, verses 53, 54, 55, 56.

55. In that same hour Jesus said to the multitudes, are ye come out as against a thief with swords and staves to take Me? I sat daily with you teaching in the temple, and ye did not lay hold of Me.

56. But all this came to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples quitting Him, fled.

57. But they that laid hold on Jesus, led [Him] away to Caiaphas the high priest, where the scribes and the elders were gathered together.

58. But Peter followed Him afar off into the palace of the high priest, and entering within, sat down with the officers, to see the end.

59. But the chief priests, and the elders, and the whole council, sought false witness against Jesus, that they might put Him to death;

60. And found none; though many false witnesses came, they found none. But at last two false witnesses coming, said;

61. He said, I am able to dissolve the temple of God, and within three days to build it.

62. And the high priest standing up, said to Him, answerest thou nothing? What do these witness against Thee?

63. But Jesus was silent. And the high priest answering, said to Him, I adjure Thee by the living God, that

And submitted to sustain alone the most grievous assaults and accusation of infernal spirits, verses 56 to 60.

Although He was Himself the purest innocence, verse 60.

And testified nothing but the union of His Human essence with the Divine by temptation combats, and the exaltation of His Human essence thereby to omnipotence, and His manifestation in the internal sense of the Word, verses 61 to 65.



Thou tell us if Thou be the Christ, the Son of God.

64. Jesus saith to him, thou hast said, nevertheless I say to you, from henceforth ye shall see the Son of the Man sitting on the right-hand of power, and coming in the clouds of heaven.

65. Then the high priest rent his cloaths, saying, He hath blasphemed, what need have we of witnesses? Behold now ye have heard His blasphemy.

66. What think ye? But they answering, said, He is guilty of death.

67. Then did they spit in His face, and buffeted Him with fists; but some beat Him with rods.

68. Saying, prophesy to us Thou Christ, who is he that smote thee.

69. But Peter sat without in the palace; and one damsel came to him, saying, and thou wast with Jesus of Galilee.

70. But he denied before all, saying, I know not what thou sayest.

71. But when he was gone out into the porch, another saw him, and saith to them that were there, this [man] also, was with Jesus of Nazareth.

72. And again he denied with an oath, I do not know the man.

73. But after a while, they coming that were standing, said to Peter, truly thou also

Which testimony is declared to be false, and is derided by those who are in evils and falses, verses 65 to 69.

And is also denied by those who are in faith alone without charity, verses 69 to 75.

art of them, for even thy speech maketh thee manifest.

74. Then he began to curse and swear, [saying] I know not the man. And immediately the cock crew.

75. And Peter remembered the saying of Jesus [which was] said to him, that before the cock crows, thou shalt thrice deny Me. And going forth without he wept bitterly.

Whereby they plunge themselves into direful evils and falses, verse 75.

## CHAPTER XXVI.

### EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

### EMANUEL SWEDENBORG.



VERSE 2. *The Son of the Man is delivered to be crucified.*—The Son of the Man is the Lord as to the Divine Human [principle] and as to the Divine Truth proceeding from Him; by being delivered to be crucified is signified that they were about so to act with the Divine Truth, consequently with the Lord who was the Divine Truth Itself. *Ap. Ex. 63.*

Verse 7. *There came unto Him a woman having an alabaster box of ointment.*—By ointment is signified celestial good and spiritual good, or the good of love to the Lord, and the good of charity towards the neighbour. *Ap. Ex. 375.*

Verse 12. *She hath done it for My burial.*—By burial, wheresoever it is mentioned in the Word, the angels understand resurrection, because it is a plenary putting off what is human, and putting on what is celestial. *A. C. 3016.*

Verse 15. *They appointed to Him thirty [pieces of] silver.*—The number thirty, wheresoever it occurs in the Word, signifies somewhat little respectively, as in Zechariah, “I said to them, if it be good in your eyes, give a recompence, and if not, let it alone, and they weighed out my recompence, *thirty [pieces of] silver*,” xi. 12, 13, denoting in how little estimation they held the merit of the Lord, and the redemption and salvation wrought by Him. *A. C.* 2276.

Verse 26. *As they were eating, Jesus taking the bread and blessing, brake it, &c.*—By the Lord blessing the bread and giving to His disciples, was signified the communication of His Divine principle, and thereby conjunction with them by goods and truths, which are signified by bread and wine; for by the holy supper, instituted by the Lord, the angels understand the same thing as by the paschal supper, bread and wine being received in the former instead of the paschal lamb of the latter; for the Lord said, in instituting the holy supper, that the bread was His flesh, and the wine was His blood; and every one knows or may know, that bread and wine are things which nourish the body, bread as meat, and wine as drink, and that in the Word, which in its bosom is spiritual, they are also spiritually to be understood, thus bread for all spiritual meat, and wine for all spiritual drink; spiritual meat is every good which is communicated and given to man from the Lord, and spiritual drink is every truth which is communicated and given to man from the Lord; these two, viz. good and truth, or love and faith, constitute the spiritual man; it is said or love and faith, because all good is of love, and all truth is of faith; hence it may be manifest, that by bread is meant the Divine Good of the Lord’s Divine Love, and in respect to man, is meant that good received by him: inasmuch as the Lord saith that His flesh is bread and His blood is wine, it may be manifest that by the flesh of the Lord, is meant the Divine Good of His Divine Love, and by eating it is meant to receive it, to appropriate to oneself, and thereby to be conjoined with the Lord, and that by the blood of the Lord is meant the Divine Truth proceeding from the Divine Good of His Divine Love, and by drinking it is meant to receive it, to appropriate to oneself, and thereby to be conjoined with the Lord: spiritual nourishment also is from the good and truth which proceed from the Lord, as all nourishment of the body is from meat and drink; hence also is their correspondence, which is of such a nature, that wheresoever



in the Word any thing of meat and of what serves for meat is named, good is understood, and wheresoever any thing of drink and of what serves for drink is named, truth is understood. From these considerations it may be manifest, that by the blood, which the sons of Israel were ordered to sprinkle from the paschal cattle upon the two posts, and upon the threshold of their houses, is meant the Divine Truth proceeding from the Lord; this also, when received in faith and life, protects man against the evils which arise out of hell, for the Lord in His Divine Truth is with man, for His Divine Truth is of the Lord Himself with man, yea it is Himself with him: who, that thinks from sound reason, cannot see, that the Lord is not in His blood with any one, but in His Divine [principle], which is the good of love and the good of faith, which is received by man. *Ap. Ex.* 329, 340.

By breaking bread and giving it to the disciples, in the spiritual world, is signified to instruct in the good and truth of faith, by which the Lord appears, for spiritual meat is all the good of faith from which cometh wisdom, and spiritual drink is all the truth of faith from which cometh intelligence. *A. C.* 9412.

Verse 26. *This is my body.*—Body in the genuine sense signifies the good which is of love, and the reason is, because the body, or the whole man which is meant by the body, is a receptacle of life from the Lord, thus the receptacle of good, for the good of love constitutes life itself in man; for the vital heat, which is love, is the vital heat itself, and unless this heat be in man, he is as somewhat dead; hence now it is that by body, in the internal sense, is meant the good of love; and although with man there is not celestial love, but infernal love, still the inmost principle of his life is from celestial love, for this love continually flows-in from the Lord, and constitutes with man vital heat in its beginning, but in its progress it is perverted by man, whence comes infernal love, and from thence unclean heat: hence it may be manifest what is meant by the body of the Lord, viz. the Divine Love, in like manner as by His flesh; the body itself also of the Lord, when glorified, that is, when made Divine, is nothing else, for what else can be supposed concerning the Divine [principle], which is infinite. From these considerations it may be known, that by body in the holy supper, nothing else is meant than the Divine Love of the Lord towards the universal human race. *A. C.* 6135. See also n. 10033.

Verse 27. *And taking the cup, He gave it to them, saying this is My blood, &c.*—Mention is here made of cup, not of

wine, because wine is predicated of the spiritual church, but blood of the celestial church, although each signifies holy truth proceeding from the Lord, but in the spiritual church the holy principle of faith grounded in charity towards the neighbour, but in the celestial church the holy principle of charity grounded in love to the Lord; the spiritual church is distinguished from the celestial in this, that the former is in charity towards the neighbour, but the latter in love to the Lord, and the holy supper was instituted, that it might represent and signify the love of the Lord towards the universal human race, and the reciprocal love of man towards Him. *A. C.* 5120.

Verse 28. *This is My blood, the blood of the New Testament, &c.*—Inasmuch as the Lord calleth His blood, by which is meant the Divine Truth proceeding from Him, the blood of the New Testament [or covenant], it may be expedient briefly to say what is meant by the Old Testament [or covenant], and what by the New; by the Old Testament [or covenant] is meant conjunction by Divine Truth, such as was given to the sons of Israel, which was external, and hence representative of internal Divine Truth; the sons of Israel had no other Divine Truth, because they could not receive any other, for they were external and natural men, and not internal or spiritual, as may be manifest from this consideration, that they who knew anything concerning the Lord's coming, had no other thought concerning Him than that He was to be a king, who would exalt them above all people in the universe, and thus who would establish a kingdom on earth with them, and not in the heavens, and thence in the earths, with all who believe in Him; wherefore the Old Testament or covenant was conjunction by such Divine Truth as is contained in the books of Moses, and was called precepts, judgments, and statutes, in which nevertheless lay inwardly concealed, the Divine Truth such as it is in heaven, which is internal and spiritual: this Divine Truth was opened by the Lord when He was in the world, and whereas by it alone there is conjunction of the Lord with men, therefore, it is meant by the New Testament or covenant, and also it is meant by His blood, which is hence called the blood of the New Testament [or covenant]; the like is also meant by wine. This new covenant, which was to be entered into with the Lord when He was to come into the world, is treated of in the Word of the Old Testament [or covenant] throughout. *Ap. Ex.* 701 and 329.

Verse 29. *I will not drink henceforth of this product of the vine, until that day that I drink it new with you, &c.*—By the vine is signified the new or regenerate intellectual principle so made by good from truth, and by truth from good, which is signified by the product of the vine, the appropriation of which is signified by drinking; that this is not fully effected except in the other life, is signified by the words, *until that day when I shall drink it new with you in the kingdom of My Father.* A. C. 5113.

By the *product of the vine*, which they were to drink new in the heavenly kingdom, nothing else is meant but the truth of the new church and heaven, wherefore also the church in many passages in the Word is called a *vineyard*, as Isaiah v. 1, 2, 4. Matt. xx. 1 to 13; and the Lord calls Himself the *true vine*, and the men who are ingrafted in it, *branches*, John xv. 1, 5. C. R. 708.

To drink in this passage, as applied to the Lord, denotes to instruct to the life concerning truths, and to give perception of good and of truth. A. C. 3069.

From what has been above said, it may be manifest what is meant by the flesh and blood of the Lord, and by bread and wine, in a threefold sense, natural, spiritual, and celestial. Every man imbued with religion in Christendom may know, and if he doth not know, may learn, that there is given both natural nourishment and spiritual nourishment, and that natural nourishment is for the body, but spiritual nourishment for the soul, for the Lord Jehovah saith in Moses, "*Man doth not live by bread alone but by every thing which cometh forth from the mouth of Jehovah doth man live,*" Deut. viii. 3. Now whereas the body dies, and the soul lives after death, it follows that spiritual nourishment is for eternal salvation: who then doth not see that those two nourishments ought not to be at all confounded, and that if any one confounds them, he must needs assume to himself natural and sensual ideas, which are material, corporeal and carnal, concerning the flesh and blood of the Lord, and concerning the bread and wine, which ideas suffocate all spiritual ideas concerning this most holy sacrament. But if any one be so simple, that he cannot raise his intellect to any thing but what he sees with his eye, I advise him to think with himself concerning the holy supper, when he takes the bread and wine, and hears the flesh and blood of the Lord named on the occasion, that it is the most holy [rite] of worship, and to recollect the passion of Christ, and His love for the salvation of man, for He saith, "*Do this in remembrance of Me.*" Luke xxii. 19; also, "*The Son of*



*Man came to give His soul a redemption for many,"* Matt. xx. 28. C. R. 709.

Verse 31. *Ye shall be scandalized in Me in this night.*—Night here signifies the last time of the old church, and the first of the new; and by the Lord being pleased to be taken in the night was signified that Divine Truth was then in the obscurity of night, and that the false derived from evil was in its place; and by Peter in that night thrice denying the Lord, was represented also the last time of the church, when the truth of faith indeed is taught, but is not believed which time is night because the Lord is then absolutely denied in the hearts of men. A. C. 6000.

Verse 34. *In this night before the cock crow, thou shalt thrice deny Me.*—By these words is signified, that in the last time of the church, there was no faith in the Lord, because no charity, for cock-crowing, alike with morning, signifies the last time of the church, and three or three times signifies what is complete to the end. Ap. Ex. 9, 250. See also N. H. 122.

Verses 36 to 44. *Then cometh Jesus to a place called Gethsemane, &c.*—In these verses are described the Lord's temptations which were most direful and cruel, so that He was driven to despair, for all temptaion hath with it some species of desperation, otherwise it is not temptation, wherefore also consolation follows; he who is tempted is brought into anxieties which induce a state of desperation concerning the end; the combat itself of temptation is nothing else; he who is in assurance concerning victory, is not in anxiety, thus neither in temptation. A. C. 1787.

Verse 39. *Nevertheless not as I will but as Thou wilt.*—Inasmuch as Jehovah or the Father was in the Lord, or He in the Father, and the Father in Him therefore by those words is meant, that the Lord united the Divine [principle] to the Human by temptations through His own proper power, which also is manifest from the Lord's words in John, "As the Father knoweth Me I also know the Father, and *I lay down My soul for the sheep*, for this the Father loveth Me, that I lay down My soul, that I may take it again; *I have power to lay it down, and I have power to take it again*; this commandment I have received of My Father," x. 15, 17, 18. That the Lord united His Divine essence to the Human essence by temptations through His own proper power, see n. 1663, 1668, 1690, 1691, 1725, 1729, 1733, 1737, 1787, 1789, 1812, 1820, 2776, 3318. A. C. 3381.

Verse 47. *And with him much multitude with swords and staves, &c.*—By swords in this passage are signified falses de-

stroying truths, and by staves are signified evils destroying good, therefore this was done from the command of the high priest, because all things relating to the Lord's passion were representative of the destruction of good and of truth by the Jews. *Ap. Ex.* 1145.

Verse 52. *All they that take the sword shall perish by the sword.*—By the sword in this passage is signified the false destroying truth, therefore by the Lord's words to Peter is signified, that they who believe falses will perish by falses. *Ap. Ex.* 131.

Verse 53. *Supposest thou that I cannot now entreat My Father and He will cause to assist Me more than twelve legions of angels.* Inasmuch as twelve signify all, therefore by twelve legions of angels is meant the universal heaven, and by more than them is signified the Divine Omnipotence. *Ap. Ex.* 430.

Verse 64. *Henceforth ye shall see the son of the Man sitting on the right hand of power, and coming in the clouds of heaven.*—To sit on the right hand of power signifies the Divine omnipotence of the Lord over the heavens and over the earths after that He had subdued the hells and glorified His Human [principle]; to come in the clouds of heaven, signifies by Divine Truth in the heavens; for after that the Lord united His Human [principle] to the Divine itself, then the Divine Truth proceedeth from Him, and He is with angels and with men in that truth, because in the Word, in which and from which there is a Divine Omnipotence. *Ap. Ex.* 687.

The Son of Man denotes the Divine Truth proceeding from the Lord; to sit on the right hand of power denotes that He hath omnipotence, for Divine Good hath omnipotence by Divine Truth; by its being said that henceforth they should see this, is signified that the Divine Truth was in its omnipotence, when the Lord in the world had conquered the hells and had reduced all things there and in the heavens into order; and that thus they might be saved who should receive Him by faith and love, see n. 9715: That to sit on the right hand denotes omnipotence, see n. 3387, 4592, 4933, 7518, 8281, 9133; that all power of good is by truth, see n. 6344, 6413, 8304, 9327, 9410, 9639, 9643; that the Divine Power itself is the Divine Truth, n. 6948; that the cloud in which the Son of Man, that is the Divine Truth, was to come, denotes the Word in the letter, see preface to chap. xviii. Gen. n. 4060, 4391, 5922, 6343, 6752, 8443, 8781; and that glory is the Divine Truth itself, see preface to chap. xviii. Gen. n. 4809, 5922, 8627, 9429. *A. C.* 9807.

That the letter of the Word is signified by a cloud, may appear strange to some, since by those, who comprehend all things according to the sense of the letter of the Word, nothing else can be seen but that a cloud signifies a cloud, and not anything spiritual such as the Word is, because this doth not appear to have any relation to or agreement with a cloud; nevertheless it is the Divine Truth in ultimates, such as the Word is in the letter, which is signified, and the reason is because in the spiritual world the Divine Truth flowing down from the superior heavens into the inferior appears as a cloud; it hath also been seen by me, and from it and its variegation I could conclude concerning the quality of the truth, which the angels of the superior heaven were discoursing about. By the Son of Man therefore coming in the clouds of heaven, in this and other passages is meant the manifestation of the Lord in the Word, for after His coming they manifestly saw predictions concerning Him in the propheticals of the Word, which they had not seen before; and still more manifestly at this day, when the spiritual sense of the Word is opened, which in the supreme sense treats throughout of the Lord, of the subjugation of the hells by Him, and of the glorification of His Human [principle]; this sense is meant by the glory in which He is about to come. *Ap. Ex. 906.*

The power of Divine Truth is principally against falses and evils thus against the hells, against these combat ought to be waged by truths derived from the sense of the letter of the Word; by Truths appertaining to man also the Lord hath power to save him, for man by truths derived from the sense of the letter of the Word, is reformed and regenerated, and in this case is taken out of hell, and introduced into heaven; this power the Lord assumed even as to His Divine Human [principle], after that He had fulfilled all things of the Word even to its ultimates; wherefore the Lord said to the high priest, "*Henceforth ye shall see the Son of the Man sitting on the right hand of power and coming in the clouds of heaven.*" *S. S. 49.*

Verse 65. *Then the high priest rent his clothes, saying, He hath blasphemed.* By rending the clothes is signified mourning on account of the destruction of truth; by the high priest therefore rending his clothes, and saying that the Lord blasphemed, because He confessed that He was the Christ the Son of God, was signified that He believed no otherwise than that the Lord spake against the Word, and thus against Truth Divine. *A. C. 4763.*



Verse 67. *Then did they spit in His face, buffeted Him with fists, &c.* Hereby was represented and signified that the Jewish nation was in the externals of the Word, of the church and of worship, without internals; for all things which are mentioned in the Word concerning the Lord's passion represent and signify arcana of heaven and of the church, and specifically of what quality the Jews were as to the Word, the church and worship. *Ap. Ex. 412.*

The Lord, when He was in the world, was the Divine Truth itself, and whereas the Divine Truth was altogether rejected by the Jews, therefore also the Lord, who was that truth, suffered Himself to be crucified; such things are signified by all that is related in the evangelists concerning the Lord's passion; singular the things even to the most singular involve it; wherefore where the Lord speaks of His passion, He calls Himself the Son of Man, that is, the Divine Truth; singular the things therefore concerning His passion signify how the Divine Truth, which was from the Word, was treated by the Jews; for being delivered unto the gentiles, being mocked, being spit upon, being beaten with rods, being slain, are wicked methods, by which they treated the Divine Truth; and whereas the Lord was the Divine Truth itself, because the Word, and it was predicted in the prophets, that in the end of the church this truth should be so affected, therefore it is said, that all things should be accomplished which were predicted by the prophets concerning the Son of Man. *Ap. Ex. 83.*

### *General Observations concerning the Lord's Passion.*

There are some within the church who believe that the Lord by the passion of the cross took away sins, and satisfied the Father, and thus did the work of redemption; some also that He transferred upon Himself the sins of those who have faith in Him; that He carried them, and cast them into the depth of the sea, that is, into hell: It may be therefore expedient to say first what is meant by bearing or carrying iniquities, and afterwards what by taking them away; by bearing or carrying iniquities nothing else is meant but sustaining grievous temptations, also suffering the Jews to do with Him as they had done with the Word, and to treat Him in like manner, because He was the Word; for the church, which at that time was amongst the Jews, was altogether devastated, and it was devastated by this, that they perverted all

things of the Word, insomuch that there was not any truth remaining, wherefore neither did they acknowledge the Lord. This was meant and signified by all things of the Lord's passion. In like manner it was done with the prophets, because they represented the Lord as to the Word, and hence as to the church, and the Lord was the real prophet Himself. His being betrayed by Judas signified therefore that He was betrayed by the Jewish nation, amongst whom at that time was the Word, for Judas represented that nation; His being seized and condemned by the chief priests and elders, signified that He was so treated by all that church; His being beat with rods, His face spit upon, being struck with fists, and smitten on His head with a reed, signified that it was so done by them with the Word as to its Divine Truths, which all treat of the Lord; by crowning Him with thorns was signified that they falsified and adulterated those truths; by dividing His garments, and casting lots upon His coat, was signified that they dispersed all the truths of the Word, but not its spiritual sense, which sense was signified by the Lord's coat; by their crucifying Him was signified that they destroyed and profaned the whole Word; by their offering Him vinegar to drink was signified that they offered Him merely things falsified and false, wherefore He did not drink it, and then said, it is finished; by their piercing His side was signified that they absolutely extinguished all the truth of the Word and all its good: By His being buried was signified the rejection of the human [principle] remaining from the mother: By His rising again on the third day was signified glorification. Like things are signified by those things in the prophets and in David, where they are predicted. Wherefore after that He was scourged, and led forth carrying the crown of thorns and the purple garment, put on by the soldiers, He said, "Behold the man," John xix. 1, 5; this was said, because by the man was signified the church, for by the Son of the Man is signified the truth of the church, thus the Word. From these considerations it is now evident, that by bearing iniquities is meant to represent and effigy in Himself sins against the Divine Truths of the Word. That the Lord sustained and suffered such things as the Son of the Man, and not as the Son of God, will be seen in what follows; for the Son of the Man signifies the Lord as to the Word.

It may be expedient now to say something concerning what is meant by taking away sins: By taking away sins the like is meant as by redeeming man, and saving him;

for the Lord came into the world that man might be saved; without His coming no mortal could have been reformed and regenerated, thus saved; but this can be effected, after that the Lord had taken away all power from the devil, that is, from hell, and had glorified His Human [principle], that is, had united it to the Divine [principle] of His Father: Unless these things had been effected, no man could have received any Divine Truth abiding with Him, and still less any Divine Good, for the devil, who before had superior power, would have plucked them away from the heart. From these considerations it is evident, that the Lord by the passion of the cross did not take away sins, but that He takes them away, that is, removes them, with those, who believe in Him, by living according to His precepts, as also the Lord teacheth in Matthew, *Do not suppose that I came to dissolve the law and the prophets. Whosoever shall loosen the least of these precepts, and teach men so, shall be called least in the kingdom of the heavens; but he who doeth and teacheth shall be called great in the kingdom of the heavens*, v. 17, 19. Every one may see from reason alone, if he be in any illustration, that sins cannot be taken away from man except by actual repentance, which consists in man's seeing his sins, and imploring the Lord's aid, and desisting from them: To see, believe, and teach anything else, is not from the Word, neither is it from sound reason but from lust and a depraved will, which are the proprium of man, by virtue whereof the understanding is infatuated. *Doctrine concerning the Lord*, 15 to 18.

## CHAPTER XXVI.

### TRANSLATOR'S NOTES AND OBSERVATIONS.

VERSE 18. *I will keep the passover at thy house.*—In the original Greek there is no mention made of *house* in this passage but it is expressed simply *πρός σε*, *with thee*.

Verse 20. *He reclined with the twelve.*—It may be proper to observe, that the posture used by the Jews in eating the passover was not *sitting* nor *standing*, but *reclining*, expressed in the original by the term *ἀνέκειτο*.



Verse 26. *Take, eat, this is My body.*—This is another remarkable instance of the Lord's manner of speaking in regard to the heavenly marriage, for to *take* hath respect to the *understanding* principled in truth, it being the office of the understanding to *apprehend* or *lay hold of* what is good, and to *eat* hath respect to the *will* principled in heavenly love, it being its office to *appropriate* the good which the understanding confirms to be good.

Verse 28. *This is My blood, the [blood] of the New Testament.*—What is here called by the Lord *the blood of the New Testament*, is called by Him in Luke xxii. 20, *the New Testament in My blood*: both expressions are of difficult apprehension, and not easily to be reconciled with each other, if they be interpreted only according to the sense of the letter, but when interpreted according to the spiritual sense, they amount to the same thing, and are perfectly intelligible, for *the blood of the New Testament* as it is here expressed, means the Divine Truth of the Divine Good, *blood* having respect to truth, and *Testament* to good; and *the New Testament in My blood*, as it is expressed in Luke, means the Divine Good in its union with the Divine Truth.

Verse 34. *Jesus said to him.*—It is remarkable that the term in the original here rendered *said*, is not derived from *ἔπω* nor *λέγω*, but from *φημι*. See note at chap. xiii. 28.

Verse 37. *He began to be sorrowful and to be in an agony.*—These words again are expressive of the marriage so often adverted to above, for *to be sorrowful* has respect to the opposition arising from evils against goods, and *to be in an agony* to the opposition arising from falses against truths. The same observation will extend to the *praying* and *saying* at verse 39 below, also to *watch and pray* at verse 41.

Verse 46. *Rise let us lead [the way].*—What is here rendered *let us lead [the way]*, in the common version of the New Testament is rendered, *let us be going*, but the original Greek is *ἄγωμεν*, which properly signifies *let us lead*, from *ἄγω* to *lead*. The passage supplies another instance of reference to the heavenly marriage, for to *rise* has respect to an elevation of the will or love out of evil into good, and to *lead* has respect to a like elevation of the understanding out of falses into truths.

Verse 47. *With swords and staves.*—Another remarkable instance here again occurs of reference to marriage, in this case the infernal marriage, for *swords* denote falses destroy-

ing truths, and *staves* denote evils destroying goods. See Extracts.

Verse 50. *But Jesus said to him, companion, &c.*—See note at chap. xx. 13.

Verse 50. *They laid hands on Jesus and held Him fast.*—The infernal marriage is here again adverted to, for *to lay hands on* has respect to evil in the will, and *to hold fast* has respect to falses in the understanding. The same is true, but in a reversed sense, of what is afterwards said at verse 51, that one of them who were with Jesus *stretched out the hand, and drew his sword*, for *to stretch out the hand* has here respect to good in its opposition to evil, and *to draw the sword* has respect to truth in its opposition to the false.

Verse 55. *With swords and staves.*—See note above, at verse 47.

Verse 61. *He said.*—The original Greek here rendered, said is from the root *φημι*. See note above, at chap. xxv. 34; and at chap. xiii. 28.

## MATTHEW.



## CHAPTER XXVII.

## CHAPTER XXVI.

## THE INTERNAL SENSE.

1. **B**UT when it was morning, all the chief priests and the elders of the people took counsel against Jesus to put Him to death.

2. And binding Him, they led [Him] away and delivered Him to Pontius Pilate the ruler.

3. Then Judas, who betrayed Him, seeing that He was condemned, repenting brought back the thirty pieces of silver to the chief priests and the elders.

4. Saying, I have sinned, in that I have betrayed innocent blood. But they said, what [is it] to us? See thou [to it].

5. And casting down the pieces of silver in the temple, he retired, and going away strangled himself.

6. But the chief priest taking the pieces of silver, said, it is not lawful to cast them into the treasury, since it is the price of blood.

7. But taking council they bought with them the field of the potter, for a sepulchre for sojourners.

THAT the perverse church opposed the Lord's Divine Human[principle], and sought to destroy it, verse 1.

So that Truth Divine was separated from the church, and revealed to those who were in the falses of ignorance, verse 2.

And they of the perverse church, through falsification of the truth, were deprived of truths, and thereby of all spiritual life, verse 3 to 6.

And truths were communicated to those who were desirous to be instructed, that they might thereby attain regeneration, verses 6 to 11.



8. Wherefore that field was called the field of blood unto this day.

9. Then was fulfilled what was declared by Jeremiah the prophet, saying, and they took the thirty peices of silver, the price of Him who was estimated, whom they estimated of the sons of Israel;

10. And gave them for the field of the potter, as the Lord ordained me.

11. But Jesus stood before the ruler; and the ruler asked Him, saying, Art Thou the king of the Jews? But Jesus said to him thou sayest.

12. And when He was accused by the chief priests and elders, He answered nothing.

13. Then saith Pilate to Him, hearest thou not how many things they witness against thee?

14. And He did not answer him to one saying, so that the ruler wondered exceedingly.

15. But at the feast the ruler was wont to release one prisoner to the multitude, whom they would.

16. But they had then a remarkable prisoner called Barabbas.

17. When therefore they were assembled together, Pilate said unto them, whom will ye that I release unto you? Barabbas, or Jesus that is called Christ?

18. For he knew that for envy they had delivered Him.

Who are thus led to enquire concerning the Lord's Divine Human [principle], verse 11.

But are perplexed by the falsifications of truth amongst those who are of the perverse church, verses 12, 13, 14.

And who, by reason of those falsifications, prefer their own self-derived intelligence to the Divine wisdom and life of good, verse 15 to 22.

19. But when he was seated on the tribunal, his wife sent up to him, saying, have thou nothing to do with that just one, for I have suffered many things to-day in a dream because of Him.

20. But the chief priests and the elders persuaded the multitudes, that they should ask Barabbas, but destroy Jesus.

21. But the ruler answering said to them, whether of the two will ye that I release to you? But they said, Barabbas.

22. Pilate said to them, what then shall I do with Jesus that is called Christ? They all say to him, let Him be crucified.

23. But the ruler said, Why, what evil hath He done? But they cried out the more vehemently, saying, let Him be crucified.

24. But when Pilate saw that he prevailed nothing, but that rather a tumult was made, taking water he washed his hands before the multitude, saying, I am innocent of the blood of this just one, see ye.

25. And all the people answering said, His blood [be] upon us, and upon our children.

26. Then released he Barabbas to them, but delivered Jesus, when he had scourged [Him], to be crucified.

27. Then the soldiers of the ruler, taking Jesus into the

Whilst they who are in the falses of ignorance are influenced from affection to submit their own intelligence to the guidance of truth and good, verse 19.

But they who are in the falses of evil are urgent to destroy and profane the whole Word, verses 22, 23.

And thus, notwithstanding the remonstrances of those who are in innocence, proceed to the plenary rejection of Truth Divine, which is from the Lord, and is the Lord, verses 24, 25, 26.

Treating the Word with all manner of contumely, and

Prætorium, gathered together to Him the whole band of soldiers.

28. And stripping Him, they put on Him a scarlet robe.

29. And plaiting a crown of thorns, they put [it] on His head, and a reed in His right hand; and bowing the knee before Him, mocked Him, saying, Hail king of the Jews.

30. And spitting upon Him, they took the reed, and smote [Him] on His head.

31. And when they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify.

32. But as they came out, they found a man of Cyrene, Simon by name, him they compelled to take his cross.

33. And when they were come to a place called Golgotha, which is called the place of a scull,

34. They gave Him vinegar to drink, mingled with gall, and when He had tasted He would not drink.

35. But when they had crucified Him, they parted His garments, casting lots, that it might be fulfilled which was declared by the prophet, they parted My garments among them, and upon My vesture they cast lots.

thereby through direful evils and falses adulterating all its goods, and falsifying all its truths, verses 27 to 32.

And thus doing all kind of violence to the truth of good, verse 32.

Until they became mere falses of evil, and had dissipated every truth of the Word, verses 33 to 37.



36. And sitting down they observed Him there.

37. And set over His head His charge written, **THIS IS JESUS THE KING OF THE JEWS.**

38. Then were two robbers crucified with Him, one on the right hand, and the other on the left.

39. But they that passed by blasphemed Him, shaking their heads,

40. And saying, Thou that dissolvest the temple, and in three days buildest [it], save thyself; if thou be the Son of God, descend from the cross.

41. Likewise also the chief priests mocking with the scribes and elders said,

42. He saved others, Himself He cannot save; if He be the king of Israel, let Him descend now from the cross, and we will believe Him.

43. He trusted in God: let Him deliver Him now, if He willeth Him; for He said I am a Son of God.

44. The robbers also, who were crucified with Him, upbraided Him for the same thing.

45. But from the sixth hour there was darkness over all the earth until the ninth hour.

46. But about the ninth hour Jesus cried out with a great voice, saying Eli, Eli,

Testifying against themselves that they altogether rejected the Divine Truth, verse 37.

And also all faith and charity, verse 38.

Even to the utmost possible degree of contempt and profanation, verses 35 to 45.

Until nothing was left in the universal church but evil and the false thence derived, together with the false and the evil thence derived, to the full, verse 45.

And all communication was closed between heaven and the church verse 46.

lama sabachthani? That is, My God, My God, why hast Thou forsaken Me?

47. But some of them who stood there, when they heard [it], said, this [man] calleth for Elias.

48. And immediately one of them running, and taking a sponge, and filling [it] with vinegar, and putting [it] on a reed, gave Him to drink.

49. But the rest said let be, let us see whether Elias will come to save Him.

50. But Jesus again crying with a great voice, dismissed the spirit.

51. And behold the vail of the temple was rent in twain, from the top to the bottom; and the earth did shake; and the rocks were rent.

52. And the monuments were opened, and many bodies of saints that slept arose;

53. And coming out of the monuments after His resurrection, entered into the holy city, and appeared to many.

54. But the centurion and they that were with him observing Jesus, when they saw the earthquake and those things that were done, feared exceedingly, saying, truly this was the Son of God.

55. But many women were there, beholding from afar, who followed Jesus from

And falses prevailed in the extremes, verses 47, 48, 49.

And the Lord as to His Divine Human [principle] was totally rejected, verse 50.

When yet through temptation combats and victories He fully united His Human [principle] to the Divine, restored the church, and dissipated all falses, verse 51.

Giving proof of His Divine power to effect the regeneration and resurrection of the faithful to life, verses 52, 53.

And convincing those who were in simple good, that His Human [principle] is Divine, verse 54.

And that every affection of good in the church is from Him, and His, verses 55, 56.

Galilee, ministering to Him.

56. Amongst whom was Mary the Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

57. But when it was evening, there came a rich man from Arimathea, whose name was Joseph, also himself was taught of Jesus.

58. He coming to Pilate, asked the body of Jesus. Then Pilate commanded the body to be delivered.

59. And Joseph taking the body, wrapped it in a clean linen cloth.

60. And laid it in his new monument, which he had hewn in the rock; and rolling a great stone to the door of the monument, he departed.

61. But Mary the Magdalene was there, and the other Mary, sitting over against the sepulchre.

But on the morrow, which is [the day] after the preparation, the chief priests and the pharisees were gathered together to Pilate.

63. Saying, lord, we remember that that deceiver said, whilst He was yet living, after three days I will arise.

64. Command therefore that the sepulchre be made sure until the third day, lest His disciples coming by night steal Him, and say to the people, He is risen from the dead; and the last error

And also every truth leading to good, verses 57, 58.

And conjoined with good, verse 59.

Whereby the intellectual principle together with the will principle of the natural man is vivified, verses 60, 61.

Notwithstanding all opposition from those who are in evils and falses, verse 62 to 66.



shall be worse than the first.

65. But Pilate said to them, ye have a guard, go, secure [it] as ye know.

66. But they going away secured the sepulchre, sealing the stone, with the guard.

And who by their traditions have falsified the Divine Truth, verse 66.

## CHAPTER XXVII.

### EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

### EMANUEL SWEDENBORG.



VERSE 9, 10. *They took the thirty pieces of silver, and gave them for the potter's field.* See note at verse 15, chap. xxvi. the potter denotes reformation and regeneration; but they who believe every good and every truth from the Lord, with them the price of redemption is signified by forty, and in a superior degree by fifty: the price of redemption is the merit and justice of the Lord under most grievous temptations, by which He united the Human essence to the Divine and the Divine to the Human, and this from His own proper power and by that union saved the human race, and especially those who are of the spiritual church. *A. C.* 2966.

Verse 24, 25. *Pilate washed his hands before the multitude, saying, I am innocent, &c.*—The washing of hands was a testification of innocence. *Ap. Ex.* 475.

The plenary rejection of Truth Divine which is from the Lord and which is the Lord, is meant by these words, *Pilate washed his hands before the people, &c. and the people answered, His blood be on us and on our children.* *A. C.* 9127.

Verse 29. *And plaiting a crown of thorns they put it on His head.*—By the head of the Lord is meant the Divine Truth and Divine Wisdom, and by crowning it with thorns, was signified that they so contumeliously treated the Divine Truth and Divine Wisdom; for the Word, which is the Di-

vine Truth, and wherein is the Divine Wisdom, they falsified and adulterated by traditions, and by applications to themselves, thus being willing to have a king who should exalt them over all in the universal orb of the earths; and whereas the kingdom of the Lord was not earthly but heavenly, therefore they perverted all things of the Word which were said concerning Him, and laughed at the things which were predicted of Him; this was what was represented by their setting a crown of thorns upon His head and by their smiting His head. *Ap. Ex. 577.*

Verse 29. *And a reed in His right hand, &c.*—He who doth not know the spiritual sense of the Word, may believe that these and several other things, which are related concerning the Lord's passion, involve no more than vulgar methods of mockery, as that they put a crown of thorns upon His head, that they parted His garments and not His coat, that they bended the knees before Him for the sake of mocking; and also this, that they put a reed into His right hand, and then smote his head with it, also that they filled a sponge with vinegar or wine mixed with myrrh, and gave it him to drink, verse 48: but it is to be noted, that all things which are related concerning the Lord's passion, signify the mockery of Divine Truth, consequently the falsification and adulteration of the Word, inasmuch as the Lord, when He was in the world, was Divine Truth itself, which in the church is the Word, and because the Lord was that Divine Truth in the world, He permitted the Jews to treat Himself as they treated the Divine Truth or the Word by its falsification and adulteration; for they applied all things of the Word to favour their own loves, and laughed at all truth which disagreed with their loves, as at the Messiah Himself, because He would not be a king over the whole world according to their explication and religion, and would not exalt them to glory above all people and nations: that all things which are related concerning the Lord's passion have such a signification, see above n. 64, 83, 195; but by putting a reed into the Lord's hand, and then smiting His head with it, was signified that they falsified the Divine Truth or Word, and that they altogether made a mock at the understanding of Truth and the Divine Wisdom; by a reed is signified the false principle in extremes, and by smiting the head is signified to reject and mock at the understanding of Truth and the Divine Wisdom, signified by the Lord's head; and whereas they gave the Lord vinegar to drink, by which is signified what is falsified, therefore also, they put a sponge

filled with it on a reed, by which is signified the false in extremes, which is the false sustaining. *Ap. Ex. 627.*

Verse 34. *They gave Him vinegar to drink mingled with gall, &c.*—All and singular the things, which are related in the Evangelist concerning the Lord's passion in the spiritual sense signify the state of the church at that time in respect to the Lord and the Word; for the Lord was the Word, because the Divine Truth, and the Jews, as they treated the Word or the Divine Truth, so they treated the Lord, on which subject see above, n. 64, 195; by their giving the Lord vinegar mixed with gall, which is also called wine mixed with myrrh, was signified the quality of Divine Truth from the Word, such as was with the Jewish nation, viz. that it was commixed with the false of evil, and thereby altogether falsified and adulterated, wherefore He would not drink it; but by their afterwards giving the Lord vinegar, and encompassing it with hyssop was signified the false, such as prevailed amongst the well-disposed gentiles, which was the false grounded in ignorance of truth, wherein was what is good and useful, therefore He drank it, inasmuch as this false is accepted by the Lord; by the hyssop with which they encompassed it is signified its purification; by the Lord's saying I thirst, is signified Divine spiritual thirst which is that of Divine Truth and Good in the church, by which truth and good the salvation of the human race is effected. *Ap. Ex. 519.*

Inasmuch as the Jewish church had falsified all the truths of the Word, and the Lord by all things of His passion represented that church, permitting the Jews to treat Him as they had treated the Word, because He was the Word, therefore they gave Him vinegar mixed with gall, but when He had tasted, He would not drink. *Ap. Rev. 410.*

Verse 35. *They parted His garments, casting lots, &c.*—He who reads these words, and is unacquainted with the internal sense of the Word doth not know that any arcanum lies concealed in them, when yet in singular the expressions there is a Divine arcanum; the arcanum was, that Divine Truths were dissipated by the Jews, for the Lord was the Divine Truth, whence He is called the Word, John i. 1; the Word is Divine Truth; His garments represented truths in the external form, and His coat in the internal; the division of the garments represented the dissipation of the truths of faith by the Jews; that garments denote truths in the external form, see n. 2576, 5248, 5954, 6918; and that a coat denotes truth in the internal form 4677; truths in the external form are such as are of the Word in the literal sense, but truths in the



internal form are such as are of the Word in the spiritual sense; the division of the garments into four parts, John xix. 23, signify total dissipation. *A. C.* 9093. See also *A. C.* 3812.

Verse 37. *This is Jesus the king of the Jews.*—By this inscription on the cross was signified that the Divine Truth, or the Word, was in such an aspect, and so treated by the Jews, with whom was the church. That all the things which were done to the Lord by the Jews when He was crucified, signified states of their church as to the Divine Truth or the Word, see n. 9093. *A. C.* 9144.

Verse 38. *Then were two robbers crucified with Him, one on the right hand and the other on the left.*—By the two robbers are here meant the same as by the sheep and the goats, Matt. xxv. 33; wherefore it was said to the one, who acknowledged the Lord, that he should be with Him in paradise. *Ap. Ex.* 600.

Verse 45. *From the sixth hour there was darkness over all the earth, &c.*—By the darkness over all the earth was represented that in the universal church there was nothing but evil and the false thence derived, together with the false and the evil thence derived; three hours also, [or from the sixth to the ninth hour] signify what is full and altogether; for all and singular the things, which are related concerning the Lord's passion in the Evangelists, contain in them the arcana of heaven, and signify Divine-celestial things, which are discoverable only by the internal spiritual sense. *Ap. Ex.* 526.

The falsities of the last times were represented and signified by the darkness over all the earth, from the sixth hour even to the ninth, at the Lord's crucifixion. *A. C.* 1839.

Verse 46. *Jesus cried with a great voice, My God, My God, why hast Thou forsaken Me.*—The passion of the cross was the last temptation, which the Lord as the Grand Prophet sustained, and was the means of the glorification of His Human principle, that is, of union with the Divine principle of His Father, and was not redemption. For there are two things for the sake of which the Lord came into the world, and by which He saved men and angels, viz. redemption and the glorification of His Human principle; these two things are distinct from each other, but still they make one with respect to salvation. What redemption was, hath been shewn above, viz. that it was a combat with the hells, the subjugation of them, and afterwards the arrangement of the heavens into order: but glorification is the union of the Human [principle] of the Lord with the Divine of His Father; this was effected successively and plenarily by the passion of the

cross ; for every man on his part ought to accede to God, and so far as man accedes, so far God on His part enters : the case herein is as with a temple, which must first be built, and this is done by the hands of men, and afterwards it must be consecrated, and lastly prayer must be made that God may be present and unite Himself with the church there. The reason why real union was fully effected by the passion of the cross is because it was the last temptation which the Lord underwent in the world, and by temptations conjunction is effected ; for in temptations man is left apparently to himself alone, although he is not left, for God is then most present in his inmost principles, and supports ; wherefore when any one conquers in temptation, he is intimately conjoined to God, and the Lord on this occasion was intimately united to God His Father. That the Lord, during the passion of the cross, was left to Himself, is manifest from this His exclamation at the time, *My God, why hast Thou forsaken Me*. From these considerations it may now be manifest that the Lord did not suffer as to the Divine [principle] but as to the Human, and that on this occasion an intimate, and thereby plenary union was effected. This may be illustrated by this consideration, that whilst man suffers as to the body, his soul does not suffer, but only grieves ; but God takes away this grief after victory, and wipes it away as a person wipes tears from the eyes. C. R. 126.

Verse 51. *And the veil of the temple was rent in twain, &c.*—By the veil of the temple being rent in twain from the top to the bottom, was signified that the Lord made His Human [principle] Divine, for within the veil was the ark in which was the testimony, and by the testimony was signified the Lord as to His Divine Human [principle], as may be seen above, n. 392 ; the veil signified the external of the church, which was amongst the Jews and Israelites, and which covered their eyes that they did not see the Lord and the Divine Truth or Word in its light. Ap. Ex. 400.

By the veil of the temple being rent was signified that the Lord entered into the Divine [principle] itself, having shaken off all appearances and that at the same time He opened a passage to the Divine [principle] itself by [or through] His Human [principle] made Divine. A. C. 2576.

By the veil of the temple being rent in twain was also signified that the externals of the ancient church, and also of the Jewish, which were all representative of the Lord and of the celestial and spiritual things of His kingdom, that is of love and charity, and thence of faith, were unfolded, and as it were

unswathed, and that then the Christian church was manifested. *A. C.* 4772.

*And the earth did shake, and the rocks were rent.*—The shaking the earth, [or the earthquake] was to indicate that the state of the church on this occasion was changed, for the Lord, by his last temptation which he sustained in Gethsemane and on the cross, conquered the hells and set all things there and in the heavens in order, and also glorified His Human [principle]; on this account there was an earthquake, and the rocks were rent. By the great earthquake which had place when the angel descended from heaven, and rolled away the stone from the door of the sepulchre, the like is signified, viz. that the state of the church was altogether changed, for the Lord then rose again, and as to His Human [principle] assumed all dominion over heaven and earth, as He Himself saith in Matthew, chap. xxviii. 18. *Ap. Ex.* 400.

Verse 52. *And the monuments were opened, &c.*—By the monuments being opened and many bodies of them that slept appearing, the like is signified as in Ezekiel xxxvii. 13, 14; where it is said, that Jehovah would open the sepulchres, and cause them to ascend out of the sepulchres, viz. regeneration and the resurrection of the faithful to life; not that those bodies themselves, which lay in the monuments, rose again, but that they appeared, that both regeneration might be signified, and also resurrection to life by the Lord: moreover by those same words are meant those, who in the Word are said to be bound in a pit, whom the Lord liberated after that He had finished the whole work of redemption, for many of the faithful could not be saved, until the Lord had come into the world, and had subdued the hells; in the mean time they were detained in places, which were called pits, even to the coming of the Lord, and were liberated by the Lord immediately after His coming; these pits were also represented by monuments which were opened, and they who were in them by those who slept, who after the resurrection of the Lord, as it is said, appeared to many in the holy city; the holy city was Zion and Jerusalem but by them is meant heaven whither they were taken up by the Lord, for each of those cities was rather profane than holy: from these considerations it may be manifest what was represented and signified by that miracle, and what by that appearance. *Ap. Ex.* 659. See also *Ap. Ex.* 899.

Jerusalem was called the holy city, because it signified the church as to the doctrine of truth, and the Divine Truth proceeding from the Lord is what is called Holy: That that



city, without such representation and consequent signification, was by no means holy, but rather profane, may be manifest from this consideration, that they rejected and crucified the Lord there; wherefore it is also called Sodom and Egypt, *Rev. xi. 8*; but whereas it signified the church as to the doctrine of truth, it was called not only the holy city, but also the city of God, and the city of the Great King. *Ap. Ex. 223.*

By the monuments being opened, and many bodies of saints that slept rising again, and coming forth out of their monuments after the Lord's resurrection, is involved resurrection by virtue of the Lord's resurrection, and in the interior sense every resurrection. *A. C. 2916.* See also *A. C. 8018*, and *9229*, and *Ap. Rev. 845.*

Verse 66. *They secured the sepulchre, sealing the stone, &c.* By the stone here spoken of is signified the Divine Truth, which was falsified by the Jews by their traditions. *Ap. Ex. 400.*

## CHAPTER XXVII.

### TRANSLATOR'S NOTES AND OBSERVATIONS.

VERSE 3. *Repenting, &c.*—The original expression here rendered *repenting* is μεταμεληθεῖς, from μεταμέλομαι. See note at chap. iii. 2.

Verse 9. *What was declared by Jeremiah the prophet, &c.*—This passage is a proof, amongst many others that the Scriptures are written with a view to the internal sense, for the prophecy here alluded to is not to be found, as to the letter, in Jeremiah, but in Zechariah, and therefore can be ascribed to the former prophet only as to the spiritual sense, in which it is descriptive of the Lord's temptations, agreeable to what is characteristic of that prophet.

Verse 11. *But Jesus said, &c.*—What is here rendered said, is from the Greek φημί. See note above at chap. xxv. 34, and at chap. xiii. 28

Verse 43. *If He willeth Him.*—In the common version of the New Testament, what is here rendered *willeth Him*, is expressed *will have Him*, but the original Greek is θηλει<sup>α</sup> αὐτόν which literally means *willeth Him*. See note at chap. xii. 7 and at chap. ix. 13.

Verse 50. *Dismissed the spirit.*—This is a literal translation from the original Greek ἀφῆκε τὸ πνεῦμα.

Verse 60. *And laid it in his new monument, &c.*—What is here called *monument*, and in the original Greek μνημείον, at verses 64 and 66 is called *sepulchre*, from the Greek τάφος. This distinction has not been attended to by the translators of the New Testament in the common version, for they sometimes render μνημείον by the English *tomb*, and sometimes by *sepulchre*, as if no distinction at all was intended. What the distinction is it may not perhaps be so easy to ascertain, but certain it is that a distinction exists, and that it must needs have reference to the internal sense.

## MATTHEW.



## CHAPTER XXVIII.

## CHAPTER XXVIII.

## THE INTERNAL SENSE.

1. **B**UT in the evening of the sabbath, as it dawned to one of the sabbaths, came Mary the Magdalene, and the other Mary, to view the sepulchre.

2. And behold, there was a great earthquake, for the angel of the Lord descending from heaven, [and] coming, rolled away the stone from the door, and sat upon it.

3. But his countenance was as lightning, and his raiment white as snow.

4. But for fear of him the keepers did shake, and became as dead.

5. But the angel answering said to the women, Fear not ye, for I know that ye seek Jesus the crucified.

6. He is not here, for He is risen, as He said, come see the place where the Lord lay.

7. And departing quickly, say to His disciples that He is risen from the dead; and behold He goeth before you into Galilee, there shall ye behold Him, lo, I have told you.

THAT at the end of the old church and the beginning of the new, they who are in the affections of good and truth seek knowledges concerning regeneration and resurrection to life, verse 1.

For on this occasion there is a change in the state of the church, through the glorification of the Lord's Human [principle], and the dispersion thereby of falses of doctrine, verse 2.

So that Good Divine and Truth Divine are made manifest and appear, verse 3.

To the consternation of those who are in evils and falses, but for strength and consolation to those who are in goods and truths, verses 4, 5.

Because these latter are instructed, that the Lord by temptation combats fully glorified His Human [principle], and by it continually guides them, and renders Himself visible to them, verses 6, 7.



8. And going away quickly from the monument with fear and great joy, they ran to tell the message to His disciples.

9. But as they went to tell the message to His disciples, behold, Jesus met them, saying, Hail. But they coming laid hold of His feet, and worshipped Him.

10. Then saith Jesus to them, be not afraid, go report to My brethren, that they go into Galilee, there shall they see Me.

11. But as they were going, behold some of the guard, coming into the city, reported to the chief priests all things that were done.

12. And being gathered together with the elders; and taking counsel, they gave money sufficient to the soldiers,

13. Saying, say ye, that His disciples coming by night stole Him whilst we slept.

14. And if this shall be heard by the ruler, we will persuade him, and will make you secure.

15. But they, receiving the money, did as they were taught, and this saying was commonly reported amongst the Jews unto this day.

16. But the eleven disciples went into Galilee, into

This doctrine therefore is taught with affection in the church, verse 8.

And by it conjunction of life is effected with the Lord's Divine Natural [principle], and true worship thereby excited, verse 9.

And the natural principle of those who are in charity is rendered admmissive of Divine Truth, verse 10.

Nevertheless this doctrine is offensive to those who are in evils and falses, who therefore attempt by every method to falsify and destroy it, verses 12 to 16.

Teaching that the Lord's Human [principle] is like that of other men, and that it is ignorance to think otherwise, verse 13.

And that all may be saved who so believe, verse 14.

Which false persuasion is gladly admitted by those who exalt external things above internal, verse 15.

But they who exalt internal things in external, abide

the mountain where Jesus had appointed them.

17. And when they saw Him, they worshipped Him; but some doubted.

18. And Jesus coming spake to them, saying, All power is given to Me in heaven and on earth.

19. Going forth therefore make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

20. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all the days until the consummation of the age. Amen.

in love and charity through faith in the Lord's Divine Human [principle], verse 16.

And through this faith and love have conjunction of life with the Lord, though not without temptations, verse 17.

Until they are further instructed that the Lord, even as to His Human [principle], is God of heaven and of the church, and hath omnipotence, verse 18.

And that in His Divine Person is contained a Divine Trinity, consisting of the Divine [principle] Itself, the divine Human, and the Divine Proceeding, verse 19.

And that all things of His Word are holy and to be loved, because from Him, and that in and by His Divine Human [principle] He is continually present with His church in all states of good and truth. AMEN.

## CHAPTER XXVIII.

### EXTRACTS FROM THE THEOLOGICAL WRITINGS

OF

### EMANUEL SWEDENBORG.



VERSE 2. *And behold there was a great earthquake, &c.*—By the great earthquake, which had place when the angel descended from heaven, and rolled away the stone from the door of the sepulchre, is signified that the state of the

church was altogether changed, for the Lord then rose again; and as to His Human [principle] took upon Him all dominion over heaven and earth, as He Himself saith in Matthew xxviii. 18; by the angel rolling away the stone from the door, and sitting upon it, is signified that the Lord removed every false principle, which had obstructed the passage to Himself, and that He opened the Divine Truth; for stone signifies the Divine Truth, which was falsified by the traditions of the Jews. *Ap. Ex. 400.*

*The angel rolled away the stone from the sepulchre and sat upon it.*—To sit is an expression significative of essence and of permanence in the state of a thing and of life, as may be manifest from the passages in the Word, where mention is made of sitting before Jehovah, of standing before Him, and of walking before Him; by sitting before Jehovah is signified to be with Him, thus also to will and to act from Him; and by standing before Him is signified to have respect to and to understand what He wills; and by walking before Him is signified to live according to His precepts, thus from Him. Inasmuch as such things are involved in sitting, therefore the same expression in the Hebrew tongue signifies to be permanent and to dwell. It is by reason of this signification of sitting, that *the angel of the Lord was seen to sit on the stone which he had rolled away from the door of the monument*; and for the same reason *the angels seen in the monument sat one at the head and the other at the feet*, John xx. 12; Mark xvi. 5; those sights were representative of the glorification of the Lord, and of introduction into heaven by Him, for by the stone, which was placed before the monument, and which was rolled away by the angel, is signified the Divine Truth, thus the Word, which was closed by the Jews, but opened by the Lord; and whereas by a sepulchre in the spiritual sense is signified resurrection and also regeneration, and eminently by the sepulchre where the Lord was, and by angels in the Word is signified Divine Truth, therefore the angels were seen one sitting at the head and the other at the feet, and by the angel at the head was signified the Divine Truth in first [principles], and by the angel at the feet the Divine Truth in ultimates, each proceeding from the Lord, by which, when it is received, regeneration is effected and there is resurrection. *Ap. Ex. 687.*

Verse 3. *His countenance was as lightning.*—By lightning is signified the sparkling and splendour of the Divine Truth; the countenance therefore being as lightning denotes



the love of truth, for truth which is from love brings with it a flaming principle derived from fire, which principle is lightning. *A. C.* 8813.

With the angels there is a flaming beam of light in the midst, derived from the good of celestial and spiritual love, and hence there is a brightness or whiteness round about; they who so appear are likenesses of the Lord; for the Lord Himself, when He shewed His Divine [principle] to Peter, to James and John, shone as the sun with His countenance, and His garments became as light, *Matt.* xvii. 2: That the angels, who are likenesses, appear in a flaming beam of light and thence in white, is evident from the angel who descended from heaven, and rolled away the stone from the door of the sepulchre. *A. C.* 5530.

*And his raiment white as snow.*—Raiment signifies truths, because the light of heaven is the Divine Truth proceeding from the Lord as the sun there, and all things that exist in the heavens exist from the light there, in like manner also the garments with which the angels appear clothed; hence it is that the angels sitting at the Lord's sepulchre *had raiment white as snow*, *Matt.* xxviii. 3; and that *their raiment was shining*, *Luke* xxiv. 4. That the garments, with which the angels appear clothed, correspond to their intelligence, and that they have intelligence, according to the reception of the Divine Truth from the Lord, see the *Treatise on Heaven and Hell*, n. 177 to 182. *Ap. Ex.* 195.

The reason why by garments in the Word are signified truths is, because truths clothe good almost as vessels do the blood, and as fibres the animal spirit: The reason why a garment is significative of truths is, because spirits and also angels appear clothed in garments, and each according to truths appertaining to them; they appear in white garments who are in the truths of faith by which good is acquired, but they are in bright shining garments who are in the truths of faith which are derived from good, for good is translucent by [or through] truth, whence comes splendour. That spirits and angels appear in garments, may also be manifest in the Word, where mention is made of the angels being seen, as in *Matthew.* xxviii. 3; *Rev.* iv. 4, xix. 11, 13, 14. *A. C.* 5954.

Verse 18. *All power is given unto Me in heaven and on earth.*—That the kingdom in the heavens and in the earths is given to the Lord, is manifest from the Word throughout, as in *Isaiah*, *To us a Child is born, to us a Son is given, and the government shall be upon His shoulder, and His name*

*shall be called, Wonderful, Counsellor, God, Hero, Father of Eternity, Prince of Peace, ix. 5. And in Daniel, I saw in the visions of the night, and behold with the clouds of the heavens was [one] coming as the Son of the Man, and He came even to the Ancient of Days, and they made Him to approach before Him: And there was given to Him dominion, and glory, and a kingdom, and all people, and nations and tongues shall serve Him; His dominion is an eternal dominion, and His kingdom that which shall not perish, vii. 13, 14.*

The Lord Himself also saith this in Matthew, *All things are delivered to Me from My Father, xi. 27; and in Luke, chap. x. 22; and in Matthew, in another place, All power is given to Me in heaven and on earth, xxviii. And in John, Thou hast given to the Son the power of all flesh, that He may give eternal life to those whom Thou hast given Him, xvii. 2, 3; which is also signified by sitting on the right hand, as in Luke, Henceforth shall the Son of the Man sit on the right hand of the virtue of God, xxii. 69. In regard to all power in the heavens and in the earths being given to the Son of Man, it is to be noted, that the Lord had power over all things in the heavens and in the earths, before He came into the world, for He was God from eternity, and Jehovah, as He Himself clearly saith in John, O Father, glorify Me with Thyself, with the glory which I had with Thee before the world was, xvii. 5; and again, Verily, verily, I say unto you, before Abraham was I am, viii. 58; for He was Jehovah and God of the most ancient church which was before the flood, and was seen by them; He was also Jehovah and God of the ancient church which was after the flood; and He was [the being] Whom all the rites of the Jewish church represented, and Whom they worshipped; but the reason why He saith all power was given to Him in heaven and in earth, as if it was then first given, is, because by the Son of the Man is meant His Human Essence, which, when it was united to the Divine, was also Jehovah; and He at the same time had power, which could not be effected before He was glorified, that is, before His Human Essence, by union with the Divine, had also life in Itself, and thus in like manner was made Divine and Jehovah, as He Himself saith in John, As the Father hath life in Himself, He hath also given to the Son to have life in Himself, v. 27. His Human Essence or external man is what also in Daniel, in the pas-*

sage above quoted, is called the Son of the Man; and in Isaiah, in the passage above quoted, is called the Child born and the Son given: That to Him was given the heavenly kingdom, and all power in the heavens and in the earths, is signified by these words to Abraham, *All the land which thou seest I will give it to thee, and to thy seed after thee for ever*, which was before His Human essence was united to His Divine, and it was united, when He overcame the devil and hell, viz. when by His own proper power and His own proper strength He expelled all evil, which alone disunites. *A. C.* 1607.

By Divine Order is meant that order which was in heaven from the time when the Lord, from His Divine Human [principle], began to arrange all things in heaven and in earth, which was immediately after the resurrection, *Matt.* xxviii. 18; according to that order, they who were of the spiritual church could then be elevated into heaven and enjoy eternal blessedness, but not according to the former order, for the Lord before arranged all things by [or through] heaven, but afterwards by [or through] His Human [principle], which He glorified and made Divine in the world; by which there was such an accession of strength, that they were elevated into heaven who could not be elevated before, also that the evil on all sides receded, and were shut up in their hells. *A. C.* 7931.

That the Lord is the God of heaven, cannot be doubted by those who are of the church, for He Himself taught, *That all things of the Father are His*, *Matt.* xi. 27; *John* xvi. 15; chap. xvii. 2. *And that He hath all power in heaven and in earth*, *Matt.* xxviii. 18. He saith in heaven and in earth, since He who ruleth heaven ruleth also the earth, for one depends on the other. To rule heaven and earth is to receive from Him every good which is of love, and every good which is of faith, thus all intelligence and wisdom, and thereby all happiness, in sum, eternal life; this also the Lord taught, saying, *He who believeth in the Son hath eternal life, but he who believeth not the Son, shall not see life*, *John* iii. 36. And in another place, *I am the resurrection and the life, he that believeth in Me, although he dies, shall live, and every one who liveth and believeth in Me shall not die to eternity*, *John* xi. 24, 25. And in another place, *I am the way, the truth, and the life*, *John* xiv. 6. *H. H.* 5.

By the keys of the kingdom of the heavens, which are, that whatsoever that rock [Petra], which is the Lord, bound in



earth shall be bound in the heavens, and whatsoever he loosed in the earth shall be loosed in the heavens, is meant that the Lord hath power over heaven and earth, as He also saith, Matthew xxviii. 18, thus the power of saving men, who are in that confession of Peter from faith of the heart. *Ap. Rev. 798.*

Verse 19. *Going forth therefore make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit.*—That baptism was an introduction into the Christian church, is manifest from many considerations, as from these. 1. That baptism was instituted in the place of circumcision, and that as circumcision was a sign that they were of the Israelitish church, so baptism is a sign that they are of the Christian church. 2. That it is only a sign of introduction into the church, is manifest from the baptizing of infants, who are not at all partakers of any reason, or yet qualified to receive anything of faith, any more than new sprouts are in any tree. 3. That not only infants are baptized, but also all proselyte strangers, who are converted to the Christian religion, both small and great, and this before they are instructed, if they are only willing by confession to embrace christianity, to which they are inaugurated by baptism, which also the apostles did, according to the Lord's words, *that they should make disciples of all nations, and baptize them.* In the heavens infants by baptism are introduced into the Christian heaven, and have angels assigned to them there by the Lord, who exercise care over them; wherefore as soon as infants are baptized, angels are set over them, by whom they are kept in a state of receiving faith in the Lord; but as they grow up, and begin to exercise their own freedom and rationality, the tutor angels leave them, and they attract to themselves such spirits as make one with their life and faith; from which considerations it is evident, that baptism is an insertion amongst Christians also in the spiritual world. *R. C. 677.*

(In the same work from which the above extract is taken, the following general propositions concerning baptism are explained and confirmed.) I. That without knowledge concerning the spiritual sense of the Word, no one can know what the two sacraments, baptism and the holy supper, involve and effect. II. That by washing, which is called baptism, is meant spiritual washing, which is purification from evils and falses; and thereby regeneration. III. That baptism was instituted in the place of circumcision, because

by the circumcision of the foreskin was represented the circumcision of the heart, to the intent that the internal church might succeed the external church, which in all and singular things figured the internal church. IV. That the first use of baptism is introduction into the Christian church, and at the same time insertion amongst Christians in the spiritual world. V. That the second use of baptism is, that the Christian may know and acknowledge the Lord Jesus Christ the Redeemer and Saviour, and may follow Him. VI. That the third use of baptism, which is final, is that man may be regenerated. VII. That by the baptism of John the way was prepared, that the Lord Jehovah might descend into the world, and accomplish redemption. See *R. C.* 667 to 691.

The reason why the Lord said that they should baptize into the name of the Father, of the Son, and of the Holy Ghost is, because the Trine or Trinity is in the Lord, for He is the Divine [being or principle] which is called the Father, and the Divine Human [principle] which is called the Son, and the Divine Proceeding which is called the Holy Spirit: The Divine [principle] which is the Father, and the Divine [principle] which is the Son, is the Divine [principle] from which [are all things], and the Divine proceeding which is called the Holy Spirit is the Divine [principle] by which [are all things]. That there is a Trine [or theefold principle] in the Lord, may be illustrated by comparison with an angel; for an angel hath a soul and body, and also what proceeds from him; what proceeds from him is himself out of him: Concerning this proceeding [principle] it hath been given to know many things, but this is not the place to mention them. Every man who hath respect to God, after death is first taught by the angels, that the Holy Spirit is not another from the Lord, and that to go forth and proceed is nothing else than to illustrate and preach by presence, which is according to the reception of the Lord; whence several after death put off the idea conceived in the world concerning the Holy Spirit, and receive the idea that it is the presence of the Lord with man by angels and spirits, from which presence and according to which man is illustrated and taught. That it is the Lord alone who is meant by the Father, Son, and Holy Spirit, *Matt. xxviii. 19*, is evident from what goes before, and from what follows in that chapter; for in the preceding verse the Lord saith, *All power is given to Me in heaven and on earth*; and in the following verse the Lord saith, *Behold I am with you all days even to the consummation of*

*the age*, thus He speaks of Himself alone; wherefore He said this that they might know that in Him is the Trinity. *Doc. concerning the Lord, 46.*

That the whole Divine Trinity is in the person of the Lord God the Saviour Jesus Christ, may be seen confirmed in the following general propositions concerning the Divine Trinity, as they are explained at large in the *True Christian Religion*. I. That there is a Divine Trinity, consisting of Father, Son, and Holy Spirit. II. That those three, Father, Son, and Holy Spirit, are three essentials of one God, which make one, as soul, body, and operation with man. III. That before the world was created, this Trinity was not, but that it was provided and made after the world was created, when God became incarnate, and on this occasion was in the Lord God the Redeemer and Saviour Jesus Christ. IV. That a Trinity of Divine Persons from eternity, or before the world was created, is in the ideas of thought a Trinity of Gods, and that this cannot be abolished by the oral confession of one God. V. That a Trinity of Persons was unknown in the apostolic church, but that it was hatched by the council of Nice, and was thence introduced into the Roman Catholic church, and from this into the churches separated from it. VI. That from the Nicene and at the same time the Athanasian trinity hath arisen a faith, which hath perverted the whole Christian church. VII. That hence is that abomination of desolation and affliction, such as was not, nor is about to be, which the Lord predicted in Daniel, and in the Evangelists, and in the Apocalypse. VIII. Also this, that unless a new heaven and a new church be established by the Lord, no flesh would be saved. IX. That from a trinity of persons, of which each singly is God, according to the Athanasian creed, several unmeaning and heterogeneous ideas have existed concerning God, which are phantasies and abortions. *C. R.* 163 to 184. See also *D. P.* 262, and *A. C.* 9818.

Verse 20. *Behold I am with you all the days until the consummation of the age.*—To the consummation of the age denotes even to the end of the church, see Extracts at chap. xxiv. 3; and then if men do not go to the Lord Himself, and live according to His precepts, they are left by the Lord, and being left by the Lord they became as pagans, who have no religion; and in this case the Lord is only with those, who



shall be of His New Church : These things are signified by *until the consummation of the age.* *Ap. Rev.* 750.

That the Lord is present with all, He Himself teaches in Matthew, chap. xxviii. 20 ; and that He makes His abode with those who love Him, John xiv. 21. *D. L.* 111. See also *C. R.* 761.

*All the days.*—That days denote states. see *A. C.* 4901.

*Amen.*—Signifies Divine confirmation from truth, consequently from the Lord Himself. *Ap. Rev.* 292.

## CHAPTER XXVIII.

### TRANSLATOR'S NOTES AND OBSERVATIONS.

VERSE 1. *As it dawned to one of the sabbaths.*—What is here rendered *to one of the sabbaths* is expressed in the common version of the New Testament, by the *first day of the week*, but the original Greek is *εἰς μίαν σαββάτων*, which literally means *to one of the sabbaths*, and is most probably so expressed with a view to the internal or spiritual sense.

Verse 3. *His countenance was as lightning, and his raiment white as snow.*—*Countenance* in this passage has respect more to the good of love in the will, and *raiment* more to the truths of faith in the understanding, thus both expressions united have reference to the heavenly marriage so continually pointed at in the Sacred Scriptures.

Verse 4. *The keepers did shake, and became as dead.*—Two expressions are here again used to mark the effect of fear, the first having relation to the *understanding*, and the second to the *will*, thus both to the marriage of those two principles.

Verse 9. *But they coming laid hold of His feet, and worshipped Him.*—Another remarkable instance here occurs of the peculiar manner in which the Sacred Scriptures are written both with respect to the heavenly marriage, and also to the connection of ideas in the internal sense where they appear scattered in the sense of the letter, for *coming* to Jesus has relation to the affection of love in the will, *laying hold of His feet* to the knowledge of truth in the understanding, espe-

cially to faith in the Lord's Divine Natural [principle], and *worshipping* to the result of both.

Verse 20. *I am with you all the days unto the consummation of the age.*—This is a literal translation from the original Greek.

END.





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